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A SHORT HISTORY
OF
THE CHURCH OF ENGLAND.

BY
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PREFACE.

THE object of the author has been to present in as succinct a form as possible, the leading events of the history of the Catholic and Apostolic Church of Great Britain.

He hopes that this little work may be found useful in our schools, and helpful to busy men who have not time to study fuller Church histories.

C. E. W.

A VERY BRIEF SUMMARY.

The Gospel was brought to Great Britain from the East, at a time when the Roman Empire held Great Britain by force of arms. ,

For a period of nearly one thousand years, the British Church was independent of any authority of the Church of Rome.

Ireland and Scotland owe their Christianity to the labors of British Missionaries.

When the Roman armies were withdrawn from Britain, to defend Italy from the Goths and Vandals, the Picts and Scots, from the North of Great Britain, attacked the Britons.

The Saxons being invited to come over from the continent, drove back the Northern invaders, but themselves took possession of the country.

The British Church was driven into Wales, and Cornwall, and Cumberland; and many Christians crossed to Ireland.

The Saxons, heathen worshippers of Woden and Thor, were, in course of time, converted to the Christian faith. This was due almost entirely to the labors of

the Missionaries who came from the British religious houses of Ireland and Scotland.

When William of Normandy seized the throne of England he introduced Norman manners and customs.

The Norman Kings dispossessed the Church of her English Bishops, and put in their places foreigners who were in subjection to the Roman See.

Thus the Pope of Rome came to have great power over the Church of England.

The history of the period between the Norman Conquest and the Reformation is the history of a continuous struggle, wherein the Church of England strove to shake off the usurped supremacy of the Bishop of Rome. In this struggle she was sometimes aided, but more often hindered by the Crown. She was constantly pillaged by the Crown or by the Pope.

She never entirely lost her independence, and was at each and every period just what she is now—the Church of England.

At the Reformation she was enabled by the historical providences of the times, to accomplish that for which she had so long struggled.

She succeeded in casting off the usurpation of the Bishop of Rome, and became again what she had been in the first thousand years of her life, independently governed by her own Bishops.

During the short reign of Queen Mary the Church of

England was again subjected to Papal supremacy, but in Elizabeth's reign she threw off the foreign yoke, never again to bow beneath it.

During the great rebellion which culminated in the murder of King Charles I., the Presbyterian and the Independent religious factions, sought to stamp out the Church of England as they had destroyed the Crown.

But this could not be. After a short tenure of office, the Sectarians were overthrown, and the Church and the Crown welcomed back by the whole country.

The disaffected who still clung to the Pope, became the first dissenters from the Church of England under the name of Romanists or Papists. Those who still adhered to Presbyterianism, Independency, or any of the many forms of nonconformity, were thenceforth known under the general name of "Dissenters."

The latest dissent from the Church of England was caused by the departure of the Methodist Societies which John Wesley had established as "guilds" within the Church for the spiritual revival of an indifferent age.

Carefully remembering that the Church of England is many centuries older than the State of England; that she was not created nor established by any Act of Parliament or Statute; that her endowments have all been the gifts of private individuals; that she was never anything else before the period of Papal ascendancy,

during that period, nor since the Reformation, than the Church of England, we shall understand what her wondrous history teaches, viz.: The continuity of the Church of England, as the Catholic and Apostolic Church of Christ, which has always been and now is within the realms of Great Britain, and amongst the English speaking peoples of the world.

CHAPTER I.

THE BRITISH CHURCH DURING THE ROMAN OCCUPATION OF GREAT BRITAIN.

(B.C. 44—A.D. 410.)

Christianity early embraced by the Britons—The Gospel came from the East to Great Britain—When Roman arms were in possession of Great Britain and persecution of the Church was periodical—The best known British Martyr was S. Alban—Roman persecution ended—The British Church at Asiatic and European Councils of Arles, Nicea, Sardica, Rimini—Other witnesses to the history of the British Church—The British Church independent of the Church of Rome—The British Church preaches in Ireland and in Scotland—S. Patrick.

Christianity early embraced by the Britons.—Britain early embraced the Faith of Christ. When Great Britain was a land of dense forest and undrained swamps, Christian missionaries penetrated her woods, and passed up her rivers.

Parts, inaccessible to Roman arms, were subdued by soldiers of the cross. At this distance of time we cannot be sure as to the exact date of the first appearance of Christianity in Great Britain.

Legends attribute the introduction of the Gospel in Great Britain to S. Paul, S. Philip, S. James, S. Simon Zelotes, S. Peter, Aristobulus, and others. We cannot say who first proclaimed Christ to the Britons.

The south west portion of the island, that is, Cornwall and adjacent counties, was the first to receive Christianity.

Christianity came from the East to Great Britain.—The south west of the island had long had trading relations

with Asia and Syria, via., Marseilles, and the southern ports of France (Gaul). The first Christian Church in Britain was of an Eastern or Asiatic rather than of the Western or European type.

The Roman Armies in possession of Britain.—For the short period during which the Roman soldiers were encamped or settled in various parts of Britain, they imparted to the Britons many of the arts of civilization.

68 The martyrdoms of S. Peter and S. Paul
A.D. occurred in the reign of Nero, about 68 A.D.

Every succeeding period saw persecution falling upon the devoted Christians throughout the vast Roman empire. In the reigns of Trajan, Aurelius, Antoninus, Severus, Decius, Valerian, Diocletian, and Maximian persecutions of the Christians broke out from time to time in wholesale slaughterings and fiendish tortures.

Persecution of the Church was periodical.—Up to
310 the year 310 A. D., persecution of the Christian
A.D. Church had generally been the policy of the Emperors of Rome.

The best known Martyr was S. Alban.—In the
303 Diocletian persecution, Albanus, an inhabitant of
A.D. the Roman town Verulam in Hertfordshire, since named SAINT ALBANS, was cruelly put to death. This Martyr was a Roman soldier. He sheltered a Christian priest who was fleeing from the heathen persecutors. From his guest Albanus learned the story of the Cross of Christ, was instructed in the Christian Faith and baptized. His instructor being discovered and demanded by the Roman soldiery, Albanus presented himself, disguised in the priest's garments, to the fury of the pursuers, and was thereupon dragged before the Roman Governor. Being recognized, he boldly avowed himself a Christian. He was ordered

to abjure his faith, and sacrifice to the heathen gods. He refused. Torture failed to shake his constancy and he was beheaded. To the memory of this early Christian martyr, a stately abbey was shortly afterwards erected, and the Church of S. Alban still stands a noble monument of the early Christianity of old England.

The Heathen Persecution ended.—In the reign of
310 Constantine, Emperor of Rome, A.D. 310, who
 A.D. embraced the Christian faith, persecution ceased, and the British Church obtained a prominent place among the Christians of the European world.

**The British Church represented in Asiatic and
 314 European Councils.**—**At the Council of Arles.**—In
 A.D. A.D. 314 a great council of Bishops was held at Arles in France, to consider the schism of the Donatists. The Donatists were named from Donatus, who led a schism in Carthage, which, from the year 312 for more than a century, distracted the African Church with the contending claims of rival successions of Bishops, and led to civil war and much bloodshed. Among the many Bishops present at this council from all parts of the Church, we find the names of three from the British Church—Eborius, Bishop of York; Restitutius, Bishop of London; and Adelfius, Bishop of Caerleon. At the same council there were also present from Britain, Sacerdos, a presbyter, and Arminius, a deacon. The presence of these representatives at a general council shews that the British Church was fully recognized as an integral portion of the Holy Catholic Church at this early date.

At the Council of Nicæa.—Again, in A.D. 325, at
325 the great Council of Nicæa, which gave to the
 A.D. Catholic Church the Expression of Faith known as the Nicene Creed, the British Church was probably represented by its Bishops.

At the Council of Sardica.—Again, in A.D. 347, British Bishops signified, in the Council of Sardica, their approval of the acquittal of S. Athanasius from charges brought against him by the Arians.

At the Council of Rimini.—Again at the Council of Rimini, A.D. 359, a large number of British representatives were present.

Other Witnesses to the History of the British Church.—S. Chrysostom, named the golden tongue from his eloquence, speaks in 367 A.D., of the Churches and altars of the Christians in Britain. Justin Martyr, born A.D. 114, and Irenæus, born A.D. 140, Tertullian, born about 181 A.D., and many other eminent Roman writers bear witness to the altars, doctrine, and discipline of the British Church, during the first three centuries of the Christian era.

The British Church independent of the Church of Rome.—During all these centuries there is no shadow of pretence in history that the British Church owed or acknowledged any dependence on the Church of Rome. “No legates from Rome, but devout men from Asia, established Christian discipline among the ancient Britons.—*Mosheim*.”

The British Church preaches in Ireland.—During the century 300 A.D. to 400 A.D., the British Church not only flourished at home but sent her missionaries for the conversion of Ireland.

S. Patrick.—Patrick was born in Scotland probably at the place called Kirkpatrick about 387 A.D., his father was a priest, and his grandfather a deacon. Thus there were married clergy in the Church in the fourth century. When Patrick was sixteen years old a band of marauders from Ireland seized the boy, and carried him away to slavery into that part now called Antrim. After seven years captivity he escaped

and reached home. Thence he went to the south of France, and was educated for Holy Orders. He was ordained Deacon and Priest.

432 Palladius who had been sent to evangelize the
A.D. Irish, having failed in his mission, returned to
England **432** A.D. S. Patrick being consecrated Bishop
in Gaul (France) sailed with twelve companions to
Ireland. There he was very successful in con-
465 verting the Irish people, and died about the year
A.D. **465** A.D.

The British Church Preached in Scotland.—From the
monasteries and schools of learning founded by S.
563 Patrick in Ireland, missionaries, as S. Colombo,
A.D. **563** A.D. went to Scotland, and finding many
Christians converted by a British Missionary from
North Wales S. Ninias **412** A.D. to **432** A.D.,
412 to established the religious house of Iona on the
432 west coast in Argyleshire. So we find that Ireland
A.D. and Scotland received the Gospel from the British
Church, and afterwards the Christian Schools founded
by SS. Patrick, Colombo, and Ninias, had a large share
not only in converting the heathens of Northern France
and the Germans, but also in reconverting England,
when it had lapsed under the Saxon heathen invaders.

DATES.

	A.D.
First Christians in Britain, about	65
Witnesses to the British Church :	
Justin Martyr	114
Irenæus	140
Tertullian	181
S. Alban the Martyr	303
Roman persecution ended	310
Concils—Arles	314
Nicæa	325
Sardica	347
Rimini	359
S. Chrysostom	367
S. Patrick	387
Conversion of Scotland	412
Conversion of Ireland	432

CHAPTER II.

THE BRITISH CHURCH IN THE SAXON PERIOD.

(410 A.D.—827 A.D.—417 years.)

Roman armies leave Britain—Invasion by Picts and Scots—The Angles and Saxons—British Church driven into the west—The Heptarchy—Kent and East Saxons converted—S. Augustine—Mercia and Northumbria converted—East Angles and West Saxons converted—Whole Heptarchy became converted.

SAXON PERIOD OF BRITISH HISTORY.

Whilst Ireland and Scotland were being converted.

The Roman Armies had left Britain, being recalled by **410** Emperor Honorius in 410 A.D., to save the City **A.D.** of Rome from the invasion of the Northern tribes of Europe—the Goths and Vandals.

When the Romans had gone, the Island was governed by the clergy, nobles, and municipal towns. There were thirty-three chief towns, and thirty-three bishops who met regularly in Synod. The departure of 20,000 Roman soldiers left the Island helpless, and the Picts and Scots from the North invaded that part of Great Britain now known as England.

The Angles and Saxons, heathen tribes from the neighbourhood of the Elbe, in Germany, were called in by the British to help them against their northern enemies. This was a fatal step for the British Church. The heathen allies soon turned upon the British, drove them into the west, and seized their lands.

The British Church found refuge in that part of England which lies between the Clyde and the Dee, and in Wales, and the counties now known as Cornwall and Somerset.

In these districts the British Church preserved the Faith, and sent forth the Missionaries to Ireland and Scotland, of whom we have spoken, and afterwards reconverted the rest of England, which now relapsed, under Saxon rule, into the worship of Thor and Woden, the gods of the Teutons.

It is easy to see how the Saxons and British (Celts) hated one another with all the fury engendered by continuous wars. The Saxons would never listen to the gospel from the conquered and despised Britons, who dwelt in the western mountains.

The Heptarchy, 410—827—417 years, or Seven ⁴¹⁰to Kingdoms, was established by the Saxons. These ⁸²⁷kingdoms were formed by the followings of separate and independent chieftains, and were only held together by a common fear of the British in the west. The kingdoms were: ESSEX, WESSEX, and SUSSEX (Saxons), comprising present Surrey, Sussex, Middlesex, and the counties south of the Thames; NORTHUMBRIA, all north of the Humber; EAST ANGLIA, Norfolk, Suffolk, and Cambridge; MERCA, the midland counties, east of the Severn, north of the Thames, and south of the Humber.

CONVERSION OF THE HEPTARCHY.

After the Heptarchy had remained heathen for 100 years.

Kent and East Saxons converted to Christianity.—⁵⁹⁷^{A.D.} Ethelbert. in 597 A.D., was Bretwalda, or leading prince of all the Heptarchy, and was King of Kent. He had married Bertha, the Christian daughter

of Charibert, King of the Franks (France), whose royal city was Paris. The Queen had been allowed the exercise of her religion, and the attendance of her chaplain Luidhart, Bishop of Senlis. The influence of Bertha prepared the way for the mission of S. Augustine, who was sent to Great Britain by Gregory the Great, Bishop of Rome.

Fair haired Saxon slave boys, white skinned with flowing hair, were standing in the market place at Rome exposed for sale. Gregory was passing by; struck by the appearance of the lads, he inquired from what country they came. Finding that they had been brought from England, and that they were pagans, he sighed and said: "Alas! what a pity that the author of darkness possesses men of such fair countenances. But of what nation are they?" "Angles." "They have," said he, "angelic faces, and should be co-heirs of the angels in heaven. From what province?" "From Deira," (one of the two kingdoms of Northumbria). "Let them be rescued from the anger (*de ira*) of God, and called to the mercy of Christ. The name of their king?" "Ælla." "So be it," said Gregory, "Alleluia, the praise of the Creator be sung in those parts." Gregory made a vow to rescue these bright and beautiful people from paganism. He set out in person to preach the Gospel to the Saxon worshippers of Thor and Woden, but, before he reached the coast, he was recalled to become Bishop of Rome. Failing himself to reach the Saxons in England, he equipped a band of forty Missionaries under Augustine, and sent them forth to preach the Gospel in the Heptarchy.

Augustine and his company set out, and being recommended on the way to the Bishops of Lyons, Marseilles, 597 Aix, Arles, Vienne, Orleans, Metz, Saintes, and A.D. Tours, arrived in Kent in the spring of 597 A.D.

S. Augustine was well received by Ethelbert, who

in a short time was baptized, and a great number of his subjects embraced Christianity. In November, of the same year, S. Augustine was ordained Bishop at the hands of Ætherius Bishop of Lyons and Vergilius Bishop of Arles (France), and on Christmas day 10,000 Saxons were baptized. S. Augustine became ARCHBISHOP OF CANTERBURY, and the Pope undertook to commit to him the supervision of the Church in Great Britain. At the same time no exact uniformity with the uses of the Church in Rome was imposed. The objectionable part of this transaction was, the subjection of the British Bishops to the rule of the new Archbishop, who, as their junior, could have no claim to government, except by their consent. Altogether the wise and politic advice of Bishop Gregory to S. Augustine as to his dealings with the existing British Church secured the rapid spread of Christianity among the Saxons and Angles.

S. Paul's, London, and Westminster Abbey.—In 604 A.D. the year 604 A.D., two famous temples dedicated to the heathen deities, Diana and Apollos, were consecrated to Christian uses, and became the foundations of the Cathedral Church of S. Paul, London, and of S. Peter's Church, now known as Westminster Abbey.

Bishop of London.—In the same year Melitus was set apart by S. Augustine as Bishop of London and a Bishop of Rochester was found in the person of Justus.

S. Augustine died in 614 A.D., and was buried 614 A.D. near the Church of S. Peter and S. Paul, Canterbury. Before his death he had consecrated as second Archbishop of Canterbury, Laurentius. Upon the tomb of this great and good man is inscribed: "Here rests the lord Augustine, first Archbishop of Canterbury, who being formerly sent here by the blessed Gregory, Bishop of the city of Rome, and by God's

assistance supported with miracles, reduced King Ethelbert and his nation from the worship of idols to the faith of Christ, and having ended the days of his office in peace, died the 7th day of the kalends of June, in the reign of the same King."

616 Ethelbert died in 616 A.D., and Sebert, King of A.D. the East Saxons, a pagan, became Bretwalda.

The East Saxons relapsed into Heathenism, and sore trouble fell upon the Church. Melitus and Justus were expelled, and fled to France, but Laurentius, the Primate, remained in his See. The third Archbishop of Canterbury was Melitus, who, on his recall to England, was translated from the See of London to the Primacy.

The East Saxons were re-converted by Paulinus, a priest from Kent, who converted the King Eadwin, and received him, all his nobility, and a large number of his subjects, and baptized them on Easter Eve in a little wooden church, the first germ of the new glorious pile of York Minster. Paulinus became first Archbishop of York.

630 The Church was planted in Mercia and Northumbria
A.D. by Paulinus in 630 A.D.

The fourth Archbishop of Canterbury was Justus, and the fifth Archbishop of Canterbury was Honorius, who was consecrated in the stone church now developed into Lincoln Cathedral.

The Church in Northumbria and Mercia was overthrown
633 when King Eadwin, being killed at the battle of
A.D. Hatfield, 633 A.D., his army was dispersed by the heathen King of the Western Saxons.

Northumbria and Mercia were re-converted by missionaries of the ancient British Church who came from the religious houses planted by S. Patrick and his successors in Ireland and Scotland. (See back page

9.) The chief missionary was S. Aidan. Thus did the Saxons of the North of England finally owe their Christianity, not to Rome, but to the missionaries of the early British Church.

The East Angles, (Norfolk, Suffolk, and Cambridge) **632** WERE CONVERTED in 632 A.D., when Eorpwald A.D. their King was baptized. His second successor founded the see of Dunwich, afterwards Norfolk.

West Saxons, (all counties west of Sussex and south of The Thames, Cornwall excepted) WAS CONVERTED last of all the seven kingdoms. The Gospel was preached here by Bireus a missionary from Rome, acting under the license of the Archbishop of **635** Canterbury, and the King, and many of his A.D. subjects were baptized 635 A.D., and Bireus became Bishop of Dorchester.

The whole Heptarchy became Christian by the seventh century.

Christianity was not, however, yet so firmly established, but that in various portions of the country there were relapses into heathenism.

627 Mercia relapsed in 627 A.D., and remained A.D. heathen twenty-five years until under King Penda **652** 652 A.D., the kingdom was RE-CONVERTED by the A.D. British Church missionaries Finan, Cedda, Adda, Betti and Diuma.

654 East Saxons relapsed, and were re-converted by A.D. Cedda 654 A. D.

Summary of the Conversion of the Saxons.—Thus the Church was not established in any of the Kingdoms of Saxon England by Roman Missionaries, except only in the Kingdom of Kent.

1. **Northumbria.** though partly converted by the

Roman Missionary, Paulinus, owed its complete conversion to S. Finan and S. Aidan, who came from the religious house founded by the early British Church in Iona (Scotland).

2. **Mercia**, comprising all the central portion of England, received the gospel, from Cedda and his fellow missionaries, from the same Scoto-British settlement in Iona.

3. **Essex**.—The East Saxons, originally converted by Roman Missionaries, completely relapsed into heathenism, and the Church was established among them by the labours of the Missionaries from Iona.

4. **Kent and Wessex**, forming a very small corner of England, alone owe the establishment of the Church to Roman sources.

The Church of Rome has, therefore, no claim to the obedience of the Church of England on the ground that she gave her Christianity. The British Church was an independent branch of the Holy Catholic Church, and is the mother of the Church of England, whilst the Asiatic Church (through its Gallican daughter) may be called the mother of the British Church.

Among the different Anglo-Saxon dioceses there were no differences in ritual or doctrine, whilst between the forms of Christianity derived from Rome, and those which had come down from the ancient British Church, there was only a difference in mere externals, such as the time of keeping Easter. The British Church followed the Asiatic and not the Roman custom. The Church of the Scots and Picts had received the Faith from S. Ninias and British Missionaries, hence it followed the customs of the British Church. The Church of Ireland had been founded by S. Patrick, a Briton, and had in turn sent Missionaries to Scotland.

Rome began to lust for Supremacy.—There was friction when Rome, at this early date, began to display the lust for supreme authority, which has ever since characterized that branch of the Catholic Church.

By the seventh century, a conformity was established between the uses of the Church of Rome and of the Church of the Saxons, and the way was prepared for the great prelate who should confederate the Churches in the various kingdoms of the Heptarchy into one great national Church, which has ever since been known as The Church of England.

The Church of England older than the State of England.—The union of the Churches under the name of The Church of England took place 150 years before the union of the seven Saxon Kingdoms under the name of the State of England.

The confederation was consummated, 664 A.D., at ⁶⁶⁴ A.D. a great Church meeting held at Whitby in Yorkshire, where a National Synod established the nationality of The Church of England,

Union of the Church and State, sometimes called the Establishment, came about thus:—At first, each Kingdom was also a Bishop's Diocese. Hence arose the patronage of the Kings, each of whom selected a Bishop for his own Kingdom. Thus the Church and State were co-ordinate, the Church was the maker, while the State was the executor, of the laws. Jealousy between Church and State did not arise for many generations. Dissent from the Church of England was a thing unknown for 1500 years after Christ.

The Endowments of the Church of England.—The King, under whose protection a bishopric had been established, gave the See means of support, and land out of his own personal property. The Thanes, or landowners, also contributed a tithe of their land for the support of the Church, and the law recognized and protected

the rights of the Church to these endowments. Hence arose private patronage, each Thane who supported a parish priest, exercising a right in the choice of his priest. Thus also the property of the Church was all acquired before the Bishop of Rome had begun to interfere with her independence. Nearly all the Church's endowments were acquired either before the Norman Conquest or since the Reformation. The only property acquired when the Church became Romanized, between the Conquest and the Reformation, was Monastic land, all of which was taken away by the Crown at the time of the Reformation which also robbed the Church of many an acre that had been given by Saxon landowners.

Theodore, Oswy being now the Bretwalda of Kent, 668 was consecrated and installed as seventh Arch-
A.D. bishop of Canterbury in A.D. 668. Theodore was a Greek monk of Tarsus. He was acknowledged all over England as Archbishop of the Church of England. Though on the one hand Theodore cemented the dioceses of England into one great and national Church, yet on the other hand he proved very subservient to the claim for supremacy over the whole Church of Christendom, now put forth by the Bishop of Rome. He created many new Sees in England, among which were
690
A.D. Leicester, Lichfield, Worcester, and Hereford. He died in 690 A.D. at the age of eighty-eight, having governed the Church of England twenty-two years.

Bede, the great ecclesiastical historian, was educated at the Monastery of Jarrow. To him we owe chiefly our knowledge of the early history of the Church of England. He also translated the four gospels into the English language.

The Council of Cloveshoe, in 747 A.D., attended
747
A.D. by King Ethelbald and his nobles with twelve bishops and many priests, enacted amongst others

the following : That bishops were to visit their dioceses every year. Religious houses were to be under episcopal jurisdiction. For the benefit of worshippers, ministers should not declaim in a theatrical style the words of the service, but should use a simple melody. The Lord's Day should be strictly observed. The seven canonical hours of prayer should be observed.

Alcuin was born in the middle of the eighth century, at York. He came of a noble English family, was
 766 early distinguished for his great talent, and in
 A.D. 766, having been ordained deacon, he went to France, where he became the instructor of the great Frank Emperor Charlemagne, 793 A.D.

DATES.

	A. D.
Roman armies leave Britain	410
Augustine lands in Kent.....	597
S. Paul's, London, and S. Peter's, Westminster, built	604
The Heptarchy became Christian.....	654
Saxon Kingdoms Confederated.....	664
Theodore, Archbishop.....	668
Bede, the Historian.....	681
Sees of Leicester, Lichfield, Worcester, and Hereford	690

CHAPTER III.

THE DANES.

(793 A.D.—1041 A.D.—247 Years.)

Invasion of the Danes.—The Church harassed—Conversion of the Danes.—The Monastic Rule—Celibate and Married Clergy—Canute—Hardicanute—Edward the Confessor—Papal Aggression—Slave traffic suppressed—Westminster Abbey—Harold.

Invasion of the Danes—The Church attacked.—In 793 A.D. the year 793 A.D. the Danes from Denmark began to make sad irruptions into, and to harass and vex England. The fury of these heathens was specially directed against the Churches and Monasteries. The religious house of Lindisfarne, lying off the east coast of Northumberland, from within whose walls so many noble Missionaries had carried the Cross of Christ to the heathen tribes and kingdoms of Saxon England, was totally destroyed. One after another the great centres of religious learning in the central and northern parts of England were destroyed by the invading Danes, the monks slain and the Churches burnt. Winchester, London, Canterbury, and Rochester were destroyed, and York captured.

For eighty years the Danes over-ran England. 871 A.D. Alfred the Great, who came to the throne in 871 A.D., after seven years of struggle with the 878 A.D. foreigners, defeated them at the battle of Ethandune, in 878 A.D.

Settlement and Conversion of the Danes.—Alfred shewed the nobility of his mind by offering the defeated Danes a home in England, instead of exter-

minating them, as would have been the more natural custom of the age. This leniency melted the hearts of the wild heathens, and their principal men became Christians. Guthrun, their chief, was baptized, having Alfred for his godfather, and received the name of Athelstane.

Alfred's Laws and Schools.—Alfred, who has been rightly numbered among the best of England's Sovereigns, published a remarkable code of ecclesiastical laws, by which he assured, to a large extent, harmony in the Christian faith between the English and the newly converted Danes. He also established schools, and wrote many books of instruction in the English tongue.

Under the fostering care of Alfred, who probably planted the school which afterwards grew into the University of Oxford, the Church of England advanced rapidly in learning and vigour.

Establishment of the Monastic Rule.—The Saxon religious houses, had been swept away by the Danes. But a few monks were left. The Bishops had become very influential, and the clergy were generally married. In 942 A.D. Odo was appointed by King Edmund, Archbishop of Canterbury. Odo had been a monk, and he now set himself to suppress the married clergy, and to re-establish the Monastic Rule.

In 957 A.D., S. Dunstan became Archbishop of Canterbury, and followed in the footsteps of Odo. From this point commences the STRUGGLE BETWEEN THE CELIBATE AND MARRIED CLERGY, the monks and the clerks, which forms the chief history of the Church of this period. Gradually, by the exercise of royal and episcopal power, a large number of married clergy were put out of their benefices and the Monastic Rule became more firmly established.

The Danes who had been pacified by Alfred's generous policy, were again raised to fury, by the cruel massacre of a large number of them, ordered by King Ethelred the Unready in 1002 A.D. At this time ELPHEGE

1002
A.D. Archbishop of Canterbury, bravely refusing to allow the revenues of the Church to be used for his ransom was murdered by the Danes who had made him their prisoner. From Ethelred 931 A.D. to the accession of Canute the Dane in 1017 A.D. England **1017**
A.D. was again ravaged in many bloody wars. The Primate of the Church, many of the clergy, and many monks perished, on the extinction of the Saxon line of kings, in the person of Edmund, who died in 1016 A.D.

Canute the First of the Danish Kings of England succeeded to the throne. This stern warrior became a wise and pacific ruler, and proved a zealous upholder of the Church of England. He restored the religious houses which his followers had once destroyed, and he founded many others. The eighteen years of his **1035**
A.D. reign was a period of restoration and growth for the Church. He died in 1035 and was succeeded **1041**
A.D. by **HARDICANUTE**, who died in 1041 A.D.

The English Royalty was restored in the person **041**
A.D. of **EDWARD THE CONFESSOR**, so named for his piety, 1041 A.D. Edward had spent his early life abroad and was more Norman than English. He put many foreigners into the English sees, and strove to bring the Church of England into subjection to the Bishop of Rome. Thus **THE NATIONAL CHARACTER OF THE CHURCH OF ENGLAND WAS IMPAIRED**, and "we now hear, for the first time, of Bishops of the Church of England going to Rome for consecration or confirmation, and of a Roman court attempting to veto the nomination of the English King."

1061 **The Slave Traffic in Ireland was suppressed to a**
 A.D. great extent at this time by the labours of Arch-
 bishop Ealdred, 1061 A.D.

065 **The Church of The New Westminster near**
 A.D. London was erected and consecrated 1065 A.D.

Edward died in this year, and Archbishop Stigand
 summoning the Witan or Parliament of England, they
 chose Harold as his successor to the crown. Harold
 was crowned in the New Westminster Abbey Church.

DATES.

	A.D.
Invasion by the Danes	793
Alfred the Great.....	871
Danes Converted	878
Canute	1017
Hardicanute	1035
Edward the Confessor	1041
Slave traffic suppressed	1061
Harold chosen King	1065

CHAPTER IV.

NORMAN PERIOD.

(1066 A.D.—1154 A.D.—88 Years.

WILLIAM I.

(1066 A.D.—1087 A.D.—21 Years.)

Norman influence in the Church—Persecution of English Bishops—
York and Canterbury—Clerical Celibacy—Supremacy of the Crown
—The Service books.

William I.—Norman Element in the Church.—In
1066 A.D. 1066 A.D. William the Conqueror ascended the
throne of England. His policy, from the first was
to fill all offices, in both State and Church, with
foreigners from Normandy. Thus the Church of
England, invaded by Italian prelates lost to a great
extent its nationality. So fully was this policy
followed by the first Norman King, that for a long
time no Englishman was appointed to a bishopric.

William, like Henry VIII. of later history, raided
the monasteries, and poured their riches into his royal
treasury. Down to the period of the Norman Conquest
the serious pretensions of the Roman See had not
troubled the English Church. William proved a close
ally of the Pope, and placed the Church under the rule
of Rome in things spiritual.

English Bishops persecuted.—To his policy of denation-
alizing the Church the King added the actual deposition
of all but one of the English Bishops. He obtained
1070 for Archbishop of Canterbury Lanfranc, who was
A.D. consecrated 1070 A.D.

Subjection of York to Canterbury.—In 1072 the ecclesiastical Province of York was subjected to that of Canterbury, and the river Humber was decreed as the division of the two jurisdictions.

Norman Architecture commenced in England during the episcopate of Lanfranc. Grand Cathedrals were rebuilt at Canterbury, York, London, Winchester, Rochester, Worcester, and Lincoln.

Clerical Celibacy.—In 1076 A.D. at the council of Winchester Clerical Celibacy, which was being pressed by the Pope of Rome, was enacted by Canon in the Church of England. The Canon was never strictly observed in England.

Supremacy of the Crown.—William I., claimed an ecclesiastical supremacy which far exceeded that afterwards exercised by Henry VIII.

As the personal claims of the King to rule the Church were allowed, so he exhibited an increased spirit of independence toward Rome.

The Service Books.—During this reign Bishop Osmund of Salisbury compiled the English Church Service books, known as the Sarum (Salisbury) Use, which became the general Use or Rite of the Church of England.

DATES.

	A.D.
William I. seizes the throne.....	1066
Lanfranc, Archbishop of Canterbury.....	1070
Ecclesiastical Provinces of Canterbury and York	1072
Clerical Celibacy enacted.....	1076
Service Books compiled.....	1087

CHAPTER V.

WILLIAM II.

(1087 A.D.—1100 A.D.—13 Years.)

Simony—Anselm—First appeal to Rome—Liberty of Englishmen secured by clergy—Royal Supremacy.

Simony.—The sin of Simony, so called from the offence of Simon (Acts viii.) consisted in the sale of Church affairs. Ralph Flambard, a clerk and the King's justiciary, introduced, for the benefit of the royal revenue, a regular system of sale of Church offices and emoluments. This perilous offence spread to the clergy, many of whom, finding that they could obtain preferment in no other way than by purchase, shamelessly adopted this unholy method of securing the benefices of the Church. Rapid deterioration in the character of the clergy and in the condition of the Church followed.

Observe that this fall in the standard of morality was due, not to errors in doctrine but to errors in life

Anselm.—1093 A.D. This great Bishop was
1093 A.D. raised up for the reformation of the great evil of
Simony. He was Abbot of Bec in Normandy, and
in 1078 A.D., and on several other occasions, visited
England.

When the Primacy had been kept a long time vacant by William, in order that his exchequer might be replenished out of the revenues of Canterbury, so great a clamor was raised by the nobles and chief men

of England, that the King was forced to yield and agree to the consecration of Anselm as Archbishop of Canterbury, which accordingly took place in 1093 A.D.

The King quarrelled with Anselm.—The chief subject of dispute between the King and Primate was the effort of the former to obtain, by tyrannical means, grants of money from the Church, whilst the Archbishop steadily refused to countenance the means employed for this purpose.

First Appeal to Rome.—At length Anselm's boldness gave way, and he fled to Rome, 1095 A.D., where he remained in exile, appealing to the Pope for the next three years for protection and help. This was an unfortunate abdication of his position by the Archbishop, who had so long fought, at home against the simoniacal tendencies of the age. A precedent was established, of which Rome was not slow to take advantage, the precedent of appeal from the Church of England to the Church of Rome.

Liberty of Englishmen secured by the Clergy.—The bold stand which had, before this occurrence, been taken by Anselm, and was again renewed on his return to England, invoked among the clergy, a spirit of resistance to the unjust exactions of the King, which bore fruit in securing to a large extent, the liberty of the people from the arbitrary exercise of a royal prerogative which the Crown sought to establish of raising money without the authority of Parliament.

The quarrel was healed towards the end of William's reign. It was agreed that all Bishops were to swear allegiance to the Crown of England. Thus no foreigner could occupy the Sees of the Church of England. The King surrendered his claim to nominate Bishops to vacant Sees, but by practically securing the election of the chapters or cathedral corporations, he retained some control over the selection of the Bishops.

The Pope's jurisdiction was in part recognized, but he could send no legate to England without the license of the King.

Royal Supremacy.—Thus the Royal Supremacy over all British subjects was maintained, while increased liberty of self-government in things ecclesiastical and spiritual, and the election of her own Bishops, were secured to the Church of England.

DATES.

	A. D.
William II. crowned	1087
Anselm Archbishop	1093
First appeal to Rome	1095

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CHAPTER VI.

HENRY I.

(1100 A.D.—1135 A.D.—35 Years.)

Efforts to enforce Celibacy—Anselm died—King attempts to enthrall the Church—Resistance to Papal claims—Church of England subjected to the Pope of Rome.

During this reign the state of the Church was greatly improved. There continued, however, an ever present irritation among the clergy, owing to the attempts made from time to time to subserve the old habits and customs of the Church of England to the rule of the Church of Rome.

Efforts to enforce Celibacy.—This irritation was increased by the repeated efforts of Rome to enforce
1104
A.D. celibacy upon the English clergy. Canons on this subject passed in 1104 A.D., were nugatory.

Anselm died in 1109. The Archbishop was one of the brightest ornaments in the long line of occupants of the See of Canterbury. He was learned and a deep thinker, earnest, devoted, tolerant, and gentle. It must be confessed that he did much to enslave the Church of England to the Popedom of Rome, yet he also was very successful in purifying the Church of many gross evils, chief among which was that of Simony. If Anselm sought to bring the Church of England under subjection to the foreign Bishop of Rome, his cotemporary Ralph Flambard endeavored to erastianize her, that is to say, to subject the Church in spirituals as well as in temporals to the Crown.

King attempts to enthrall the Church.—On the death of Anselm Henry again sought to place his heel upon the Church, by keeping the chief Sees, as they fell vacant, empty, in order to draw their revenues for his own use.

King resists the Papal Claims.—At the same time the King withstood the claims of interference on the part of the Pope, in which he was generally supported by the English Bishops. At this period no appeals were sent to Rome, the Church of England acting independently of the Bishop of Rome.

When, in 1115 A.D., a Roman appeared before ¹¹¹⁵ the King, then in Normandy, bearing a commis-
^{A.D.} sion from the Pope to act as Legate in England, this new and unheard of claim, the establishment of a permanent Papal Legate in England, was successfully resisted by King, Bishops, Abbots, and Clergy. When the attempt was again made by the imposition of William of Corbeil, raised to the Primacy of Canterbury, and a follower of the notorious Ralph Flambard, upon the Church of England as Papal Legate, it was vigorously opposed, for says Gervas, in his "Pontifical Acts": "It is a thing well known to the kingdom of England, and to all the regions lying round about, that, from the days of Augustine, the first Metropolitan of Canterbury, up to the time of this William, the successor of Augustine, * * had never been placed under the dominion of any Papal Legate."

This difference was long in healing, for it was always the policy of the Pope of Rome to keep questions of dispute unsettled and open, in order to maintain dependence upon his decrees.

For political reasons Henry favoured this attempt, and William allowed himself to be appointed the Legate of the Pope. Thus the Primate of all England, the *alterius orbis papa*, the Patriarch to whom

the British Church in Wales, the Irish Church, and Scotch Church now looked for consecration of their Bishops, submitted to govern the Church of England by authority of the Bishop of Rome. ¹¹²⁶
^{A.D.} Here we may date, 1126 A.D. the

Vassalage of the Church of England to the Pope of Rome.
 —Canons were again passed in 1127 A.D. forbidding clerical matrimony, but they again proved ineffectual.

Another plan of Rome to obtain control of the Church of England was, to confer privileges of emancipation from the control of their diocesans upon the monastic orders in England.

1133 See of Carlisle was founded in 1133 A.D. Henry ^{A.D.}
¹¹³⁵ I. died in 1135 A.D., and Stephen, Count of Blois ^{A.D.}
^{A.D.} seized the throne of England.

DATES.

	A.D.
Henry I., Beauclerc	1100
Clerical Celibacy—Canons	1104
Death of Anselm	1109
Roman Legate resisted	1115
Church subjected to the Pope.....	1126
See of Carlisle founded.....	1133



CHAPTER VII.

STEPHEN AND HENRY II.

(1135 A.D. to 1189 A.D.)

Stephen—Evil days for the Church—Henry II.—Immorality in the Church—Erastianism—Thomas à Becket—Becket murdered—Increase of Papal power.

STEPHEN—1135 A.D.

1135 Stephen was crowned at Winchester (the then A.D. capital of England) in 1135.

Evil days for the Church.—The years of Stephen's reign were evil days for the Church and the country. Every person was practically a petty King ruling from his fortified castle, and ravaging the neighborhood in which he dwelt. Reverence for holy places was

1154 almost entirely cast away. Stephen died **1154** A.D., and Archbishop Theobald conducted the regency as head of the Council of State.

HENRY II.

Henry II.—Crowned **1154** A.D., began his reign by the establishment of fixed Courts, and regular Judges for the administration of the law. Archbishop **1162** Theobald died in **1161** A.D., and was succeeded by A.D. Thomas à Becket in **1162** A.D.

Immorality in the Church.—The crying grievance of the Church of England, at this time, was the outrageous immorality of the clergy; the term clergy was not then confined to the bishops, priests, and deacons,

but included all who had any administration or office in the Church.

This was a result of the eighteen years of disaster whilst Stephen reigned.

Erastianism.—The policy of Henry II. was to tie the Church to the Crown by leading strings held in the hand of the Sovereign.

This principle known as Erastianism,

Thomas a Becket stoutly resisted. In his stand for liberty Becket confronted boldly the King, the barons, and the great churchmen of England; his friends were the common people, whilst the Bishop of Rome but feebly supported him.

'1170 The quarrel between the King and the Archbishop lasted four years. At last in 1170 A.D.

Becket was Murdered.—Historians are divided in their opinions as to the responsibility of Henry II. for this foul deed. The King, himself, by open confession and public penance, disavowed any wilful share in the act. The murder of the Archbishop was a heavy blow to the Church of England. Becket who in his troubles leaned hard on the arm of the Papal power, bears testimony that reverence for the Pope had almost ceased in England.

The Church was a popular institution. From the days of the conquest the Church had always been found on the side of the liberty of the people, notwithstanding tyrannies of Kings or nobles.

The Papal Power Increased in England at the death of the Archbishop. For six years the Church of England remained without a Primate.

In this interval the power of the papacy was developed by policy on the part of Rome. The Bishop of Rome invested the monastic orders with privileges

which freed them from episcopal control, and bound them to the cause of the Bishop of Rome. For example, when Robert, Abbot of S. Albans applied to the Pope Adrian for relief from what he termed "the intolerable oppression of the Bishop of Lincoln," Adrian gave him a bull which decreed "that all the dwellers in the monastery....should be free altogether from subjection to the Bishop, and should only be subject to the Roman Pontiff."

Such a precedent soon found imitators, and the authority of the English Bishops was much curtailed. By the system of appeals to Rome which now grew up episcopal control was still further weakened.

1189 Henry II. died 1189 A.D.
A.D.

DATES.

	A.D.
Stephen	1135
Henry II	1154
Thomas à Becket, Archbishop.....	1162
Murder of the Archbishop	1170
Death of Henry	1189

CHAPTER VIII.

RICHARD I. AND JOHN.

(1189 A. D. to 1216 A.D.—27 Years.)

Richard Cœur-de-Lion—Papal power—Subjection of the Church of England to the Church of Rome—The false Decretals—John—Stephen Langton, Archbishop—The Interdict—The King's Submission to the Pope—Magna Charta—Persecution of the Church.

RICHARD I.

Richard, Cœur-de-Lion, came to the throne in 1189, and though he opposed vigorously the Papal usurpation, yet during his reign

The Papal Power reached its highest point.—In this year Innocent III. became Pope. The Bishop of Rome in this reign became feudal chief of Christendom and the Church of England shared in the general subjection to his autocratic sway.

Church of England subjected to the Church of Rome.—Innocent succeeded in making the national Church of England a simple tributary of the foreign Church of Rome. This was largely brought about by the influence of

The False Decretals.—These decretals, the greater part of the contents of which have been proved to be unblushing forgeries, were put forth to persuade the world that the Popes had from the most primitive times been in the habit of issuing authoritative mandates binding on all Christendom. These pretended decretals were full of assertions of Papal

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THE BRITISH CHURCH.

prerogatives. These decretals have long ago been exploded, as wicked inventions and gross forgeries.

The monastic orders who represented to the fullest the claimed headship of the Bishop of Rome, trampled everywhere over the "Parish Priests" or as they were nicknamed the "secular clergy."

Independence of the Church betrayed by the Archbishop.

—In this unhappy state of affairs, the Archbishop of Canterbury betrayed the independence of the Church of England, accepted the foreign authority of the Pope, and submitted to act as the Legate of the Bishop of Rome in England.

It was an unfortunate coincidence of the history of the Church of England, that the greatest of the Roman Pontiffs—Innocent III. should be cotemporary with the weakest of the English Kings—John.

JOHN.

John ascended the throne in 1199 A.D. In the
1199 election of the next Archbishop of Canterbury,
A.D. Cardinal

Stephen Langton.—The Pope completely ignored all rights of the Crown of England. This act of usurpation roused the fury of the passionate but weak John, who drove the monks of Canterbury, the tools of the Pope in this affair, from their home, and swore a mighty oath that Stephen Langton should never set foot on England's shores.

The Interdict, 1208 A.D. The Pope retaliated
1208 by placing the country under an Interdict. By
A.D. this form of excommunication all Divine offices, except only the baptism of infants, and the confession, and absolution of the dying, ceased.

Yet three Bishops, Winchester, Bath, and Norwich, remained faithful to the King and Church, and in their dioceses the Interdict was little observed.

The Pope now excommunicated the King, but no man was found in England who dared to publish the bull. The King, but for his personal unpopularity with his subjects, might have successfully resisted the Papal tyranny.

The Pope now formally deposed King John, and offered the Crown of England to Philip II. of France.

John submits to the Pope and agrees to hold his crown as the deputy of the Pope.

Relying upon the help of Rome he proceeded to tax and harass his subjects.

The nobles, as leaders of the English nation, securing the aid of Stephen Langton, Archbishop of Canterbury, raised an army, marched on London, and wrung from the King the famous

Magna Charta which embodies the liberty of 1215 the British subject. In Magna Charta the A.D. liberty of the Church of England as the truest means of securing liberty to the English subject is first secured. The charter begins "Let the English Church be free. (*Quod anglicana ecclesia libera sit.*) The Pope now turned upon the barons and fulminated a bull of excommunication against them, which, however, fell harmless.

The noble hearted Primate stood firm by the barons against King and Pope, and has earned thereby the lasting gratitude of all who appreciate the gift of British liberty in Church and State.

Persecution of the Church.—The whole fury of John, aided and abetted by Innocent, fell upon the priests of the Church of England who resisted Papal and Royal tyranny. Many were murdered at their altars. 1216 The evil King died, and his death gave a temporary relief to the persecuted Church. A.D.

DATES.

	A.D.
Richard I.....	1189
John.....	1199
The Interdict.....	1208
Magna Charta.....	1215

A.D.
..... 1189
..... 1199
..... 1208
..... 1215

CHAPTER IX.

HENRY III.

(1216 A.D. to 1272 A.D.—56 Years.)

The Protectorate—The Dominicans and Franciscans—Rome first taxes England—Resistance to Papal Usurpation—Church pillaged by Pope and Crown—Westminster Abbey Church.

Henry III. was but a boy when his father John ¹²¹⁶_{A.D.} died. The Church lay prostrate, pillaged, and oppressed. William, Earl of Pembroke, was appointed royal guardian, and with him was associated, by the influence of the Pope as his legate, Peter des Roches, Bishop of Winchester.

¹²²⁵_{A.D.} In this year, the clergy wrung from the Pope and the Crown some recognition of the right of the clergy to marry.

The Dominicans and Franciscans.—It was at the beginning of the thirteenth century that Dominic, a ¹²²⁶_{A.D.} Spanish nobleman, had engaged in the organization of a band of MISSION PREACHERS known from their founder as Dominicans and from their dress as The Black Friars. Their enthusiasm and holy zeal as preachers worked a great revival of spiritual life throughout Christendom.

About five years later there arose another order of Mission preachers who from their founder St. Francis of Assisi, were known as the Franciscans. They received the full support of the Pope, and eventually the degeneracy of these orders contributed to the powerful reaction that set in over all England, against Papal influence.

Rome first taxes England.—About 1226 A.D.,
1226 the first systematic attempt of the Bishop of
A.D. Rome to draw revenue by taxation of the Church
of England was made.

It awakened a vigorous opposition, which helped to mar the influence of the Pope in England. When Henry, in subjection to the wishes of the Pope, proposed to give a tenth of all his subjects' income, to the latter as the price of Papal support, the Church and people of England resisted King and Pope.

For a time Rome and the Crown proved too strong for the barons and clergy, and the latter succumbed. Thus did the Pope despoil the Church of England.

Soon he increased his demand. He claimed the right to nominate the Primate of England.

In 1235 A.D., ROBERT GROSSETETE became
1235 ARCHBISHOP OF CANTERBURY. Though for some
A.D. time he could do nothing but quietly submit to the exactions of the Bishop of Rome, yet at last he cast off the coils, and set himself to restore the independence of the Church of England.

Another Papal legate appeared in England. For his own political ends Henry supported the new legate. He used all sorts of expedients to rob the Church.

Again the alliance of Pope and King proved too strong for the clergy to resist successfully. The Archbishop, struggling to uphold the rights of the Church against an encroaching King and tyranizing Pope, was at length forced into exile.

Ten years later, his namesake, one of the greatest of England's bishops, GROSSETETE BISHOP OF LINCOLN, revolted against the yoke of Rome.

As the exactions of the Bishop of Rome continued to press more and more heavily on those hitherto most devoted to the Papacy, they were at length driven into opposition.

These nationalists were headed by Grossetete. The bold Bishop died in 1253 A.D.; with his dying breath he denounced the abuses and exactions of the Papacy. In 1252 A.D., the National Church party secured two points: 1. That the Parliament should be the only power to tax the people. 2. The convocation of the clergy to vote their own taxation.

Resistance of the Church of England to the Papal Supremacy.—The Church history of the reign of Henry III. is a history of continuous struggle between the National Church of England and the King in alliance with the Bishop of Rome. Again and again the clergy stoutly resisted the exactions of the Pope. At the

Parliament of Oxford 1258 A.D. a bold stand was taken by the clergy, and the Parliament together.

This drew from Pope Alexander a long and apologetic letter. So hateful was the attempted disposal of English benefices by the patronage of the Bishop of Rome, that a Roman, bearing from the Pope letters demanding the vacant stall at S. Paul's Cathedral, was murdered in open daylight in the streets of London. The Pope put forth his utmost endeavours to break up the league of barons, prelates, and clergy, and for this purpose he secured the alliance of the King.

The Church Pillaged by Pope and Crown.—At the battle of Evesham (Worcestershire) the King triumphed over the great protector of the clergy Simon de Montford, who was slain upon the field.

The Pope and King wreaked their vengeance on the clergy. The religious houses were forced to pay a large yearly sum to the Pope and, in addition, one tenth of their income was to be given to the royal treasury, for three years. Thus was the Church pillaged, as so often before by Pope and Crown.

In 1269 A.D., Henry III. completed the Abbey Church at Westminster, which became the hand-

somest Church in Christendom. The latter years of this reign were comparatively peaceful, and all matters in dispute between the King-Pope alliance on the one side, and the clergy and barons of England on the other, were, for a time, held in abeyance.

In 1272 A.D. Henry III. died.

DATES.

	A.D.
Henry III	1216
The Dominicans	1216
The Franciscans	1225
Rome first taxes England	1226
Robert Grossetete, Archbishop of Canterbury	1235
Robert Grossetete, Bishop of Lincoln	1237
Church pillaged by Pope and Crown	1265
Battle of Evesham	1265
Westminster Abbey Church completed	1269
Henry died	1272

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CHAPTER X.

EDWARD I.

(1272 A.D. to 1307 A.D.—35 Years.)

A.D.
..... 1216
..... 1216
..... 1225
..... 1226
..... 1235
..... 1237
..... 1265
..... 1265
..... 1269
..... 1272

Edward I.—The Pope provides a Primate—Power of English Bishops reduced—Pope opposed by King—Alienation of the clergy from the Crown—Church revenues pillaged—Policy of the Pope—Statutes of Provisors and Præmunire—Statute of Carlisle—Peter's pence.

Edward I.—The reign of this bad and un-
1272 scrupulous King was an era of great importance
 A.D. to the history of the Church of England. The Dominican and Franciscan preachers were labouring devotedly among the neglected masses. The clergy were learning to take a firmer stand for the National Church of England as against the tyrannical usurpations of the Bishop of Rome.

A Primate provided by the Pope.—Edward's reign had hardly begun when the Pope "provided" an Archbishop to fill the vacancy of Canterbury. The new Primate Robert was consecrated by the Bishop of Bath
1272 and eleven other Bishops in 1272 A.D. He was a
 A.D. learned and holy man, but a dangerous Primate for England, because he was bound to the Bishop of Rome, and throughout his episcopate proved an ardent supporter of Papal claims.

The English Bishops' Power Reduced.—It had always been the policy of the Popes to fill England with monastic or preaching orders, who were quite ready, to be abetted in their independence of episcopal control.

Now that a Bishop nurtured in their order was raised to the Primacy, and four great orders of mission preachers, Dominicans, Franciscans, Augustinians, and Carmelites, were in full vigour, the influence of the English Bishops was much curtailed.

The principle of episcopal independence has always been the stronghold of the national independence of the Church of England. Friars in pre-reformation times, and dissenters and nonconformists in post-reformation times have been impatient of episcopal control, and have both sought the denationalization of the Church of England. Divine providence has always raised a champion for the Church.

The King opposes the Pope.—When it appeared as if the Pope would reduce the Church of England to the most abject bondage, the King stood forth, not perhaps from very pure motives, to defend her from Papal exactions. It has been said that in the middle of the thirteenth century, 70,000 marks a year, a sum far exceeding the royal revenue was drawn from England, and paid into the Papal court.

We find now the tables turned on the state of affairs in Henry's reign. Then we had clergy and barons opposing King and people.

For a time we shall find clergy and Pope in alliance against King and barons.

Alienation of the Clergy.—In 1283 A.D. convoca-
1283
A.D. tion as still held in England was summoned. It was comprised of the Bishops and two clergy representatives from each diocese. An alienation of the clergy from the Crown succeeded. The chief cause was, that attempt by which the state has so often violated the first claim of Magna Charta, the attempt to force the clergy into the secular Courts to plead there on matters which belong properly to spiritual Courts. The same grievance has always been keenly felt as late as the present century.

Church Revenues pillaged by the Crown.—The
 1294 King in 1294 A.D. demanded one-half the revenues
 A.D. of the clergy for his own needs, and they were
 obliged to yield to the demand.

The history of the Church of England has been an almost continuous record of her pillage.

Policy of the Pope.—The unfortunate position of the Church of England was at this time made worse by the daring policy of Pope Boniface VIII. His plan of action was to gain control of the revenues of all the churches of Europe, and by this means obtain influence over all the princes of Europe, who were without exception, in need of pecuniary aid. The Pope proposed to subsidise the impecunious princes out of the revenues of the Church.

In 1297 A.D., a turn of the political tide brought
 1297 the Church for a time to the crest of the waves.
 A.D. The King renounced the right of taxing the clergy without their consent, and the clergy declared that they might aid the King without permission from the Bishop of Rome.

The Statutes of Provisors and Proemunire.—The first was passed against Papal *provisions*, that is nominations made by the Pope to certain benefices of which he claimed the patronage, before they became actually void. The latter, named from the words "*proemunire facias A. B.*" (cause A. B. to be forewarned) by which the violators of the statute were summoned, is directed against the introduction of a foreign power into this land especially the paying that obedience to Papal enactments, which constitutionally belongs to the Crown alone.

These statutes manifested the spirit of the ancient Church of England and eventually the feeling culminated in the complete emancipation of the English Church from Papal control.

The Statute of Carlisle in thirty-fifth year of 1307 A.D. Edward I. forbids payment of Peter's pence, and other illegal acts. Peter's pence began in an engagement made by Offa, King of Mercia, who in 792 A.D. as an act of atonement for cruel bloodshed promised the then Bishop of Rome, a yearly donation for the support of an English college at Rome. This donation he raised by a tax of a penny on each house possessed of thirty pence a year. This imposition, afterwards levied on all England, though conferred at first as a gift, was afterwards claimed as a tribute by the Bishop of Rome, and was known as *Peter's Pence*.

1307 A.D. Edward I. died in 1307 A.D., and was succeeded by his son.

DATES.

	A.D.
Edward I	1272
Alienation of Clergy from the Crown	1283
Church Revenues pillaged by the Crown	1294
Church recovering	1297
Statutes of Provisors and Præmunire	1307
Edward dies	1307

CHAPTER XI.

EDWARD II. TO HENRY VI.

(1307 A.D. to 1485 A.D.—178 Years.)

Ascendancy of Papal power—Statutes of Provisors and Præmunire—
John Wycliffe—Schism in Rome—Translation of the Bible—The
Lollards—Subserviency of clergy to Rome—Oldcastle executed—
Unpopularity of Bishops—Struggle between England and the
Pope.

Ascendancy of Papal Power.—Edward II. succeeded
his father. Under this weak and vacillating
1307 King, Papal influence again obtained a great
A.D. ascendancy. England was in a woeful state,
than which the terrorism of the days of John and
Stephen was little, if any, worse.

EDWARD III.

(1327 A.D. to 1377 A.D.—50 Years.)

Edward III. came to the throne in 1327 A.D.
1327 The accession of this King improved the condition
A.D. of Church and State. He opposed with spirit all
foreign interference in his kingdom.

The Statute of Provisors was re-enacted. This
1351 act curtailed the power of the Pope, and protected
A.D. the nationality of the Church of England. It
forbid the sending out of the country all incomes of
monasteries founded in England, cut off the patronage
of the Pope over English benefices, and forbid appeals
to Rome.

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1353 **The Statute of Præmunire** was added, and further
A.D. restraint placed upon the influence of the Bishop
of Rome over the State and Church of England.

The Court of the Roman Bishops was ever the centre of disturbance and usurpation.

The National Church of England had now begun to assert her independence, and went steadily forward until that independence of foreign usurpation was consummated during the days of the great Reformation.

From this period she began to recover gradually what had been lost of national liberty and doctrinal purity.

The prelates of the Church of England had by their long time vacillation and frequent abject subserviency to the foreign Bishop of Rome forfeited the respect of the great bulk of Englishmen ; especially had this been the conduct of those prelates who held the most important and responsible positions.

1365 In 1365 A.D. another revised *Statute of Præ-*
A.D. *munire* was with the consent of the clergy passed
by Parliament. This again curtailed the Papal
supremacy.

John Wycliffe.—At this time John Wycliffe appeared. He was a strong opponent of the Friars, and therefore of their director the Pope. He became leader of that part of the anti-papal party which vigorously opposed the subjection of the Church of England to the Bishop of Rome.

Edward III. suffering severe reverses abroad, and at home, now sought to conciliate the Pope, and was urged by him to take proceedings against John Wycliffe. Wycliffe's denunciation of the higher clergy was aimed at the reduction of their worldliness and luxury : they sought to crush their accuser, by bringing accusations of heresy against him.

Edward III. died, and was succeeded by his grandson.

RICHARD II.

(1377 A.D. to 1399 A.D.—22 Years.)

Wycliffe's strong argument was, that the endowments of our forefathers were not for the whole Church, but particularly for the Church of England. He generally repudiated the claims of the Pope to supremacy over the Catholic Church of Christ.

A Schism in Rome.—At this time a great schism occurred in the Church of Rome. Two Popes claimed the Papal chair. The Pope at Rome excommunicated the Pope at Avignon (France.)

Wycliffe's Teaching.—Wycliffe now turned his attention to theological writing. His chief work was the Translation of the Holy Scriptures into the English tongue. His theological propositions may be briefly summed up thus: He protested against the Roman doctrine of Transubstantiation; but he vigorously upheld the Catholic doctrine of the real presence of Christ in the Holy Eucharist. He declares that he agrees to Holy Scriptures, the ancient doctors and the decrees of the Church. "The bread" he says "is by miracle Christ's Body, and just as in the Incarnation, there were two perfect natures in one person, so is it in the Eucharist, the sacrament of the altar retains the nature of bread and wine, but is sacramentally the body and blood of Christ." He ends by denouncing woe upon those who prefer the teaching of the later to that of the earlier Church. Outside of this the doctrine of the Holy Eucharist, Wycliffe's contentions for reform had reference chiefly to matters of discipline and morality of life.

Scriptures Translated before Wycliffe.—It must not be thought that the Holy Scriptures had not been translated before Wycliffe's time. There had been many translations made before the Norman Conquest, but the

English of that period was become as unknown a language to the people as Latin. Wycliffe translated the Bible into the vernacular language of the day. His version was made from the Vulgate of Jerome, not from those original Greek and Hebrew sources from which our present authorized version was afterwards rendered in the reign of James I.

Wycliffe was seized with paralysis on Innocents
1384 Day 1384 A.D. as he was hearing mass in his Church
A.D. at Lutterworth, and died in two days. By his spirited protest partly against false doctrine but chiefly against tyranny, immorality and worldliness in the Church, he incited that reformation of the life, doctrine, and discipline of the Church of England which was afterwards brought to an issue in the sixteenth century. Yet many historians affirm that the influence of Wycliffe was by no means lasting; at least Lollardism, which specially upheld Wycliffe's name and opinions, did not last long, and had died out before the great English Reformation.

The Lollards.—At this period a dark cloud settled on the Church in the form of religious persecution. No one had ever yet been capitally punished for heresy. The Lollards were political malcontents who took advantage of the reaction set on foot by Wycliffe.

Under cover of his known opinions the Lollards began a crusade against the payment of tithes and the evil lives of the clergy, whilst they maintained the doctrine that the "unworthiness of the minister hindered the efficacy of the sacraments," a doctrine which, in recent days, had become a favourite one in the Church of Rome.

The Lollards on this standard could not fail to gather the populace.

Their popularity increased by their intercourse with the people, to whom they expounded and preached the Scriptures out of Wycliffe's translation of the Bible.

No small part of their preaching was denunciation, always a popular form of oratory, and especially, they denounced the mendicant orders of preachers. It was a time when the luxury, worldliness, and negligence of the priests and dignitaries of the Church of England had deeply disgusted the nation. The simplicity of life and self-denial of the Lollards endeared them to the people. Yet, when the Lollards shewed themselves of a mind to uproot altogether the Church of England, the English nation proved true to the English Church.

Clergy subservient to Rome.—The strength of the Lollard position was increased by the growing spirit of covetousness displayed by the Popes, and the unhappy subserviency of the higher clergy of the Church to papal claims. Another Statute of *Præmunire* 1390 A.D. was passed with the object of further curtailing the claims of the Pope. The two Archbishops opposed this Act, but it had the ready support of the clergy generally and of the people.

In 1393 A.D. yet another Statute of *Præmunire*, 1393 A.D. the strongest defensive measure of the middle ages against Rome, was passed, and emphatically proclaimed the independence of the Church of England.

Lollards lose popularity.—Side by side with those reiterated defences of the liberty of the Church from Roman usurpation, there was growing up a national enmity to the levelling views of the Lollards.

Lollard preaching had fast degenerated into a dissemination of unheard of heresies. The people were so exasperated that in 1401 A.D., the Parliament took upon itself the odious task of executioner of the ecclesiastically condemned. Then the Lollards became openly disloyal and rebellious and their leader SIR JOHN OLDCASTLE WAS EXECUTED, not for holding heretical views only, but for gathering a body of followers who seem to have had in view the dethroning of the King.

Higher clergy unpopular.—The ecclesiastical dignitaries of the Church were becoming yearly more the object of scorn and dislike to a large section of English churchmen. The popular hatred had much cause in the worldliness, luxury and pride of the clergy. This personal hatred induced a growing revolt against the corrupt doctrines and practices which had been engrafted by the influence of Papal power upon the Church of England. The Simony of the Bishops had become unbearable.

Struggle between England and the Pope.—The exactions of the Popes had never been recognized by legal enactments; they had grown up illegally and become recognized practices, yet having no sanction in the law of the State or Church of England.

The boldest assumptions were now put forth by the reigning Pope. Against this usurpation the Parliament of England set itself determinately to uphold the independence of the Church of England. In the struggle which ensued, the Bishops were found on the side of the Pope; the clergy generally were with the people.

During the reigns of Henry IV., Henry V., Henry VI., and Edward IV., the popular discontent was smouldering, unable yet to effect the longed-for reform.

In 1452 A.D. for the first time in the history of the Church of England, *Kemp*, Archbishop of Canterbury became a Roman Prelate in the Church of England.

DATES.

	A. D.
Edward II	1307
Edward III	1327
Statute of Provisors	1351
Statute of Præmunire	1353
Richard II	1377
John Wycliffe died	1384
Sir John Oldcastle executed	1401

CHAPTER XII.

REFORMATION PERIOD.

HENRY VIII.

(1509 A.D. to 1547 A.D., 36 years.)

Reform called for—Causes of Reformation—Thomas Wolsey—State of the Clergy—Royal Supremacy—Martin Luther—Tyndale's Bible—Quarrel of King and Pope—Catharine of Arragon—Fall of Wolsey.

The Reformation Period.—In the reign of Henry 1509 A.D. VIII., the need of a complete reformation in the Church of England became more and more evident.

The continuous struggle ever since the Norman Conquest between the foreign usurpation and the independence of the Church of England was drawing to an issue, and the climax was reached during the reign of Henry VIII., which began 1509 A.D.

Reform called for.—In 1414 A.D., the University of Oxford had made a strong representation to the late King for a reform of the clergy, pointing out the terrible abuses which abounded, as, for instance, the admission of unqualified persons, relatives of prelates, and young boys, into the priesthood, and the luxury, inefficiency, and immorality of the clergy generally.

Causes of the Reformation.—The immediate cause of the Reformation was not the doctrinal errors of the day, but the immoral lives of the clergy, and the simoniacal transactions which abounded in the Church of England.

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The long pent up fire of discontent broke forth in the reign of Henry VIII., and culminated in the reformation of the Church of England and her complete freedom from the fetters of Rome, by which she had been so often bound since the days of the Norman Conquest.

Thomas Wolsey, Dean of Lincoln became Bishop ¹⁵¹⁴ of Lincoln in 1514 A.D. and Archbishop of York ^{A.D.} a few months later.

Being as Archbishop of York inferior in precedence to the Primate, Archbishop of Canterbury, Wolsey, who was a man of great ambition, obtained from the Pope, the office of Cardinal, which at that time gave precedence to its bearer even over the Primate of England. Henceforth he is known in history as Cardinal Wolsey. He was made by the King Chancellor of England, by the Pope his legate. He held in his own person the sees of York, Durham, and Tournay; also he farmed the sees of Bath, Worcester, and Hereford, the respective Bishops of these being foreigners. He also held the benefice of the rich Abbey of St. Albans. His income from these sources was immense, and his magnificence and display as a Cardinal were in due proportion to his income. His extravagance made him great at court, but rendered him odious to the country gentry. Yet he was one of the greatest statesmen that England has ever had; and as a churchman, he was, orthodox, enlightened, zealous, and truly liberal.

In contemplating the character of Cardinal Wolsey it must not be forgotten that he lived in an age when the state of the clergy was most corrupt and disordered.

State of the Clergy.—The Dean of S. Paul preaching before Convocation in 1512 A.D. declares the clergy to be proud, dissipated, covetous, and concludes in these words: "We are now troubled with heretics, but their heresies are not so pestilent and pernicious to us and

the people, as the naughty lives of the priests;" he declares the remedy for the fast increasing alienation of the people to be, not new laws, but reformation and observance of existing laws which are sufficient against all ecclesiastical evils, such as ordaining unfit persons, abuse of patronage, non-residence by bishops and priests—simony. The clergy, by unwisely resisting the needful reforms, alienated both the people and the barons.

The King's Supremacy over the Church.—Parliament appealed to the King, and in exchange for his aid against the clergy, granted him a definite supremacy over the Church, which he gladly used for the furtherance of his own aims and ambitions.

Martin Luther.—In 1517 A.D. Martin Luther appeared upon the continent as an opponent of the abuses of the Papal system, and with him were allied Melancthon and others. Luther was an Augustine friar. He dared to declare that the Papal claims were false and unchristian. Henry VIII. entered into controversy with Luther and thus advertised the latter so that his writings were widely read over England, and his views taken up enthusiastically by a great number of those who were looking for reform. The Lutherans afterwards became a sect which was established on the continent.

Henry took totally opposite views doctrinally from those of Luther, and appeared against him in print. For this book, Henry received from the Pope the title of Defender of the Faith.

Tyndall's Bible.—In 1526 A.D., William Tyndall translated into English and printed in Holland in full the New Testament Scriptures. An attempt was made to keep these copies out of England, and to destroy any that had found their way into the kingdom, but it proved futile.

The reformation of the Church of England as far as thorough repudiation of the additions in doctrine of the Roman system, was fairly on foot long before the final rupture between Henry VIII. and the Pope.

Quarrel of King and Pope.—The cause of the quarrel between Henry and the Bishop of Rome was not religious but personal. If the Pope had allowed the King to have his own way, Henry would have taken no part in the reform movement. The Church owes nothing to Henry as a willing instrument in her victory.

Catharine of Arragon.—Henry had married Catharine of Arragon, daughter of Ferdinand and Isabella of Spain. She had been first married to Arthur, an elder son of the late King. Arthur had died of consumption a few months after his marriage. Henry VII. had resolved that Catharine should marry his younger son, afterwards Henry VIII. Such a proceeding was against all Church law. The Church has always taught that Holy Scripture forbids marriage of a woman with her deceased husband's brother. A Pope was found in Julian II. who, for political reasons, granted a dispensation permitting the match. The marriage accordingly was performed between Catharine and Henry, in
 1509 A.D. By Catharine, Henry VIII. had a daughter, Mary, afterwards Queen of England.

It can hardly be doubted that Henry's anxiety for a divorce, for which he shortly sought, from Catharine arose from an unholy love which he had conceived for Anne of Boleyn. He sought an excuse for divorce in the declaration, that his marriage with his dead brother's wife began to prey upon his conscience as a guilty act; also, he said he feared that Mary's legitimacy might be questioned, and the succession to the throne imperilled.

The Pope would not grant the desired divorce. The Universities of Oxford and Cambridge were appealed

to for an opinion on the validity of the marriage. They answered: "To marry a deceased brother's wife is against the Divine law."

The matter was narrowed down to this issue:

1st. Had the marriage between Arthur and Catharine been actually consummated? This, the Queen always denied.

2nd. Had the Pope power of dispensation from a Divine law?

The Pope refused to declare the marriage with Henry null.

The King's answer was a proclamation forbidding any intercourse between his subjects, and the Court of Rome.

Fall of Wolsey.—Wolsey who had reached the summit of wealth and power, fell in the zenith of his magnificence, a victim to the jealousies of his cotemporaries, and the desertion of the master whom he had served faithfully and without scruple.

He was saved from confinement to the tower and probable execution by attainder. Death, caused by the shock of his fall from court favour, overtook him at Leicester Abbey on his way to prison in London 1530 A.D.

DATES.

	A. D.
Henry VIII.....	1509
University call for Reform	1414
Thomas Wolsey, Bishop	1514
Martin Luther.....	1517
Tyndall's Bible	1526
Fall of Wolsey	1530



CHAPTER XIII.

HENRY VIII. (*Continued.*)

Cranmer—Queen Catharine Divorce—Papal tyranny exchanged for royal oppression—Supremacy of the Crown—Church owes her Reformation to the clergy—Separation between England and Rome—Miles Coverdale's Bible—Act of Succession—Spoliation by the Crown—Monasteries robbed—The Six Articles.

Cranmer.—Thomas Cranmer was born in Notts, ¹⁴⁸⁴ in A.D. 1484. He was educated at Cambridge, ^{A.D.} where he remained a Fellow for many years. He was quite accidentally brought to the notice of Royalty. He was visiting at Waltham Abbey when the King passed a night in the neighbourhood and two of his courtiers were billeted in the house where Cranmer was.

At supper Cranmer gave his views of the burning topic of the day—The Divorce Case. His views were reported to Henry who declared "this fellow has got the right sow by the ear." Cranmer was taken to court, and immediately received into the King's service.

He wrote a treatise against the legality of the marriage of Henry with Catharine, in favour of divorce from this union and of marriage with Anne Boleyn. At the same time he engaged to enlist the Universities in the cause of the King-Pope quarrel. He rose to a high place of court favour. In 1532 ^{A.D.} he was consecrated to the Primacy and hereafter became the pliant tool of Henry VIII.

Queen Catharine Divorce.—A court was now set up in England with Archbishop Cranmer as its president to try the case of Catharine. The case which had been

before the Papal court was transferred to the English, and there short work was made of the claims of the unhappy Queen. The divorce was declared, and within a week was followed by the Archbishop's authoritative declaration at Lambeth of the validity of the marriage of Henry VIII. and Anne Boleyn.

Papal Tyranny exchanged for Royal Oppression.—Parliament now, in its eagerness to shake off the encroachments of the Papacy, was subservient to the King. The unhappy Church of England had exchanged a Pope at Rome for a Pope upon the throne of England. Convocation appealed to the King for permission to be consulted before acts were passed which affected the liberty of the clergy and the income of the Church; but the appeal was unheard by the triple alliance of King, Cranmer, and Commons.

The whole clergy of the land, their liberties and their goods were laid, by a conviction obtained from obsequious judges, at the mercy of the King.

Supremacy of the Crown.—Henry, advised by Crumwell, would accept no composition from the clergy short of their unqualified acknowledgment of his claim as the Supreme Head of the Church.

So extreme was the situation, their whole revenues and their liberty being at stake, that with the utmost reluctance, convocation gave in and made the required acknowledgment. The title as at last accorded by the clergy was limited to the form "the singular Protector, the only and supreme lord, and as far as is permitted by the law of Christ, even the supreme head." In consideration of this title with the above limitation, and of a money consideration of a hundred thousand pounds, the king was pleased to pardon the clergy.

That the sovereign is supreme in all causes no one ever doubted, but the power of the Crown to order the Church in matters of doctrine, discipline, and ritual, the clergy have never allowed.

In submitting so far to the supremacy of the Crown, the clergy entirely repudiated the supremacy of the Pope. The convocation declared on March 31, 1534, A.D., "That the Roman Bishop has no greater jurisdiction given to him by God in this Kingdom than any other foreign bishop." The convocation of York declared in the same year "that the Roman Bishop has not in the Holy Scriptures any greater jurisdiction in the Kingdom of England than any other foreign bishop."

The Universities of Oxford and Cambridge passed similar declarations. All the abbots, with their monks, signed similar instruments renouncing the Pope's supremacy. All this was done freely, before the Parliament had begun to bestow upon Henry the supremacy over the Church which he afterwards claimed.

The spirituality, *i. e.*, the clergy of the Church of England formally renounced the supremacy of the Pope before any law existed, which made it penal to uphold this Papal claim.

Church owes her Reformation to the Clergy.—The Church of England really owes her reformation to the clergy. They paid for it, both by restraint upon their liberty, and by immense drafts upon their means.

No one else suffered pecuniarily. On the contrary, the Crown, and hundreds of families were enriched by the spoliation of the monasteries, abbeys, and hospitals, which followed the renunciation of the Pope's authority, and the acknowledgment of the supremacy of the Crown.

It cannot be too carefully impressed upon the readers of Church history; that by the acknowledgment of the royal supremacy, and petition to the Crown to withhold the revenues heretofore paid to Rome, the clergy of the Church of England acting through their

constitutional channels the Houses of Convocation, deliberately revolted against the usurped supremacy of the Bishop of Rome.

Henry cared nothing about reformation, or the Church's independence of a foreign Papal rule. He proposed an abandonment of the measures for final separation from Rome, if the Pope would agree to the rehearing of his divorce case.

Separation between England and Rome complete.—This base proposal of the King failed, and the separation between England and the Church of Rome was ¹⁵³⁴ completely effected. In 1534 A.D. an Act forbidding the nomination by the Pope of any Bishop in England was passed. The same Act provided, that, when a See fell vacant, the King should send to the dean and chapter of such vacant See a "leave to elect" (*congè d'élire*). A "letter missive" was to accompany the license thus sent, in which was contained the name of the person to be elected, and the chapter was bound to elect the person so named, under a penalty. Thus arose the strange custom still in force in England. It has been modified now, by the limitations of our constitutional monarchy, whereby the nomination of the Bishop is practically in the hands of the premier of the day who represents the people. Should the day ever come when the premier is no longer a churchman, the injustice of such an election will undoubtedly bring about a change in the law. Act followed Act to increase the power of the King over the Church, and Henry took full advantage of the keen desire of the Church to be free from foreign tyranny, for the building up of his own system of absolute monarchism.

The first fruits and tenths which had before been paid to the Pope were now seized by the King. The new supremacy of the King was a great price to pay for freedom from Rome.

Miles Coverdale's Bible.—In 1535 A.D., Dr. Miles
1535 A.D. Coverdale, in connection with Dr. Tyndale, completed the new translation of the Bible.

This work was not a direct translation from the original, but a version from the existing Latin and German translations into English. The book was put under the patronage of the King, and received a limited circulation.

At the same time the first reformed primer or book of private devotions was issued and authorized, and had an extensive circulation.

Act of Succession.—In 1534 A.D. the first Act of Succession was passed, which settled the succession of the Crown in the children of Queen Anne, to the exclusion of the princess Mary, daughter of Queen Catharine.

Spoliation by the Crown.—The difficulties of the Church of England were now transferred from the claim of papal supremacy to that of the King, who arrogated to himself a personal authority, not confined to the administration of the Church's spiritual laws, but laying claim to supreme authority, to supersede all Church law, and to govern the Church according to his autocratic will.

Monasteries raided.—In 1536 A.D. began the
1536 A.D. great raid by the Crown upon the monasteries, abbeys, and chantries (a chantry was an endowment for provision of priests to say masses for the departed), and hospitals.

Three visitations, between 1536 A.D. and 1539 A.D., were held to intimidate the abbots, monks, and priests into resignation of their endowments, and the great Act of Spoliation was successfully accomplished.

The reason alleged for the suppression of the monasteries was not on the ground of false doctrine, but of immorality of life on the part of their inmates.

The investigations shewed that in the greater number of cases the charges were utterly unfounded. The sins of the few were visited upon the many. The real reasons for the spoliation may be found in the greed of the Crown for the revenues, rather than in any desire for the reformation of the monasteries.

Crumwell, the chief minister and adviser of the King, was an unscrupulous agent, and his moral status may be gathered from the proved charge that he was the recipient of enormous bribes from the religious houses as well as from those who hoped to gain by their destruction.

The Acts of Suppression, though technically legal, were morally unjust, and were a criminal interference with the rights of personal private property.

The first great sweep of the smaller houses netted a revenue to the Crown of nearly £50,000. The unjust Act caused a rebellion in the North, for alleged participation in which twelve abbots were hung, drawn, and quartered.

The total income thus alienated to the Crown has been estimated at £131,000, but it is quite clear that this sum must be far below the actual amount. Out of this, as a sop to conscience, six new bishoprics were founded, and some charitable institutions were endowed, the whole forming but a small fraction of the amount raised by the suppression.

Had the suppression of the monasteries been carried out with anything like a fair consideration of the vested life interests of the then generation, posterity might have regarded the act as on the whole equitable, and for the benefit of the Church and land. Henry VIII. cannot be credited with any desire for reformation of the Church except so far as the movement gave ecclesiastical matters into the power of the royal supremacy, and secured to his own use the property and lands of the monasteries and religious houses.

The English Reformation is not a Revolution.—The reformation of the Church of England was remarkable for its avoidance of revolutionary measures; it progressed with great caution and deliberation, being preserved from undue haste by the constant pressure of a strong opposition at home and abroad.

The Six Articles.—In 1539 A.D., there was passed the Six Articles Bill which practically made the King absolute monarch with uncontrolled power over the lives, liberties, and religion of his subjects. It was usually called the "whip with six strings." The six laws enacted were: 1. The doctrine of transubstantiation. 2. Communion in one kind. 3. The celibacy of all priests. 4. All vows of chastity must be observed. 5. Private masses were commanded. 6. Auricular confession was enforced. Penalties for violation of these authorized articles ranged from fine and imprisonment to death.

Bishops Latimer and Shaxton resigned their sees, but Cranmer continued in his office.

Crumwell, who had been Henry's tool and chief instrument in the suppression of the monasteries, and the now hated marriage with Anne of Cleves, the successor of the divorced Anne of Boleyn, was no longer necessary to the King, so his attainder and execution were speedily brought about.

Archbishop Cranmer, and the Convocation of Canterbury were found sycophant enough to bring in a bill for the divorce of the King from Anne of Cleves, and on the day of Crumwell's execution 1540

1540 A.D., six months after his marriage with Anne, the King took his fourth wife Catherine Howard, niece of the Duke of Norfolk.

Many who denied the King's supremacy, were executed, and the capricious cruelty of the King hunted very many on all sorts of pleas to death.

Further Spoliation of the Church.—In 1545 A.D. 1545 Acts of Parliament conferred on the King all the A.D. properties of colleges, free chapels, chantries, hospitals, fraternities, and manors. Many of these properties were ceded by Cranmer and other Bishops.

Never did more obsequious Parliaments or Bishops sit in England.

The Church paid a great price for reformation in its exchange of the supremacy of the Pope for that of the licentious tyrant who occupied the throne of England.

Yet the reformation of the Church of England proceeded cautiously but surely.

The English Book of Common Prayer was in slow formation, and the Bible was becoming more and more the book of the people.

In 1547 Henry VIII. died, and was succeeded by his son Edward a, boy of 10 years of age.

DATES.

	A.D.
Cranmer born	1484
Cranmer Archbishop.....	1532
Convocation repudiates Papal supremacy.....	1534
Separation between England and Rome	1534
Miles Coverdale's Bible.....	1535
Monasteries spoiled	1536—1539
The Six Articles.....	1539
Crumwell executed.....	1540
Further spoliation of the Church	1545
Henry VIII. died	1547

CHAPTER XIV.

EDWARD VI.

(1547 A.D.—1553 A.D.—6 Years.)

Edward, King—The Regency—The Book of Common Prayer—Further Spoliation of the Church—The Ordinal—Other Acts affecting the Church—Foreign influence—Differences between the Prayer Books of 1549 and 1552—Insurrections in Devon and Norfolk—Foreign Protestants in England—Revision of the Prayer Book—The Second Prayer Book—Death of Edward VI.

Edward VI. ascended the throne in 1547 A.D.
 1547 A.D. He was a boy, 10 years of age. A protectorate, Lord Wriothesley, the Earl of Hertford, and Cranmer, Archbishop of Canterbury, was appointed.

The reformation of the Church was, in this reign, in imminent peril of becoming a revolution of all catholic doctrine.

The influence of the extreme school of Puritanism, as represented by the Genevan protestants, was beginning to be exerted upon the English Church.

Further Spoliation of the Church.—A bill was passed giving to the young King the proceeds of the sale of all the chantries, hospitals, and guilds, in order that he might pay the legacies which had been left by his father. This was but the beginning of a continuous spoliation which, under the cloke of reformation, prevailed throughout this reign, so that, at its close, the parochial clergy were utterly impoverished.

The Book of Common Prayer.—Heretofore the service books in use had been the offices used in monastic and religious houses. It was now felt that a service book

was needed for the use of the people in parish churches and chapels. A committee of divines, sitting at Windsor, drew up the first Book of Common Prayer, which was a careful compilation of several service books already in use in various dioceses, and added to it the Psalter and a table of lessons to be daily read from Holy Scriptures.

This book was submitted to Convocation, adopted therein, and laid before the Houses of Parliament in 1548 and received as the Book of Common Prayer in 1549. The Church of England in 1549. Hence it is known as the Book of 1549, or of the second year of Edward VI.

This book was distinctly English, being a careful revision of the old service books of the Church of England. By this book there was secured to the Church of England a safeguard against loss of the Catholic Faith, and a return to Catholic practice, which had been almost hidden under Roman errors and additions to the faith.

Humanly speaking, this Book of Common Prayer was the saviour of the Church of England, from Lutheranism and Calvinism as well as from Romanism.

The Ordinal, or order of making and consecrating bishops, priests, and deacons, was appended to the Book of Common Prayer.

Other Acts affecting the Church.—Among the acts of this reign, were two closely affecting the Church. The one was the removal of all existing canons which enforced the celibacy of the clergy, and another enforced the observance of the Lenten season.

Foreign Influence again in the Church.—Under the influence of the protector who was a very ardent Protestant, care was taken that during his minority Edward VI. should be constantly brought into contact with the

most able of the protestant reformers. These men had not been content with reformation, but had gone on to a complete revolution of catholic doctrine, and an entire destruction of catholic discipline. Whilst in England the effort, so far successful, had been to reform the Church of England; on the continent they had already begun the practice of establishing independent sects, which they soon named Churches.

Cranmer opened his house and gave his official invitation to a number of these extreme reformers to visit England.

The most prominent among those who availed themselves of Cranmer's hospitality were John Laski, Peter Bucer, and Peter Martyr. Laski was permitted to officiate as the superintendent of the French, Belgian, Italian, and German Protestants in London. Bucer was appointed Professor of Theology at Cambridge, and Peter Martyr was given the same chair at Oxford.

Thus, were introduced into the Universities, not only the negations of Protestantism, but also that spirit of division and dissention, which ever since has been a terrible weight about the neck of the Church of England.

These men immediately disseminated their new and peculiar modes of thought and feeling imported from Continental Protestantism, and whilst they agreed upon the leading negations of Catholic and Primitive faith, they taught their pupils the spirit of "party," by manifesting each in his own place the widest diversities of religious teaching.

The objects of the Book of Common Prayer were stated in the preface to be: (1) That the whole realm should now have but one use in Divine service: (2) that the rubrical directions should be simplified: (3) that the Psalms should all be repeated in their order instead of a few being said daily and the rest omitted: (4) that

the lessons should include the whole Bible, or the greater part thereof, in a continuous course: (5) that the reading of the chapters should not be interrupted by anthems, responds, and invitations: (6) that nothing should be read but "the very pure Word of God, the Holy Scriptures, or that which is evidently founded upon the same; and (7) that all should be in the English tongue.

In the book was contained the carefully revised "Order of Communion," which had been published before the book.

The order of Morning and Evening Prayer, put forth in English in 1549, was the same order of prayer to which the people had been accustomed in their Prymer, "the self-same words in English which were in Latin, saving a few things taken out."

The principal variations in the first Prayer Book of Edward VI. and that which we now use are as follows:—

In the Order of Morning and Evening Prayer:

(1) Matins and Evensong began with the Lord's Prayer and ended with the third collect.

(2) The address to the Virgin Mary was omitted which had been retained in litany of Henry's reign, as also the invocation of the angels and patriarchs.

In the Communion office:—

(1). The service began with an *Introit* or Psalm sung as the priest was proceeding to the altar.

(2). The Commandments were not read.

(3). The Prayers differed chiefly in arrangement.

(4). The name of the Blessed Virgin was specially mentioned in the praise offered for saints.

(5). The Canon of Consecration included a prayer for the sanctification of the Bread and Wine with the Holy Spirit and the Word.

(6). The words used in administering were only the first clause of those now said.

(7). Prayer was offered for the dead.

Though this, the Book of Common Prayer of 1549, was well received by the country generally, yet fanatics, both on the side of Romanism and of Protestantism, were discontented. Among the former insurrections in Devonshire and Norfolk occurred which threatened to be very serious. The demands of the rioters were, that the Latin mass should be restored as before, the law of the Six Articles executed, holy water and holy bread respected, and other particular grievances redressed.

The leaders were arrested and executed, and the insurrections crushed.

Destruction of the old Church Books.—The old service books were all called in and destroyed.

Foreign Protestants in England.—The influence of the foreigners John Laski, Bucer, and Peter Martyr, who occupied such important positions in London, Oxford, and Cambridge, now began to be felt at court. Add to these the extreme reformers such as Hooper, Bishop of Gloucester, who had imbibed his extreme Protestant views at Zurich, and the influence which began to press upon the court, the cry for a still further reformation and a sweeping revision of the book of 1549, began to have full sway. Toward the close of 1550 A.D., a further

Revision of the Book of Common Prayer was
1550 A.D. mooted. The matter was brought before convocation, in the House of the Clergy. The points in the book to which exception were chiefly taken were: The retention of so many holy days. The dress and posture of the minister in public service. The office of the Holy Communion, and particularly the form of words used in the delivery of the consecrated elements.

The Second Prayer Book.—The Lower House of
 1552 Convocation would not revise, being quite satis-
 A.D. fied with the book of 1549. So a committee of
 divines, with Archbishop Cranmer at their head, was
 appointed, and the opinions of Bucer and Martyr were
 asked.

The committee was instructed that its work did not
 lie in the condemnation of the doctrines of the first
 book, which was declared "to contain nothing but
 what was agreeable to the Word of God and the primi-
 tive Church," but to "render it fully perfect in all
 such places in which it was necessary to be made more
 earnest and fit for the stirring up of all Christian people
 to the true honouring of Almighty God."

The book, as revised, when, after a long period, it
 came from the hands of the committee, bore strongly
 the mark of the peculiar views of the extreme con-
 tinental Protestant reformers.

The Second Book was never used, for on the 6th July,
 1553, Edward VI. died, and Mary succeeded to the
 throne.

In all further revisions of the Prayer Book, this book
 is ignored, and reference only made to that of 1549.

It is worthy of note that whenever the Church of
 England has been left alone, she has kept purity of
 doctrine on her standard and peace among her children.
 Foreign interference, Papal or Protestant, has done
 nothing for her temporal or spiritual prosperity, but
 has constantly promoted strife, discord, and erroneous
 doctrine.

DATES.

	A.D.
Edward VI.	1547
First Book of Common Prayer.....	1549
Second Book of Common Prayer.....	1552
Death of Edward VI.	1553

CHAPTER XV.

MARY.

(1553 A.D. to 1558 A.D.—5 Years.)

Mary — Persecution of the Church — Reformation checked — The Marian Martyrs—Cardinal Pole—Death of the Queen.

Mary, daughter of Henry VIII., came to the ¹⁵⁵³ throne in 1553 A.D. Queen Mary was a determined supporter of the Papal claims, and would willingly have undone all the work of reformation which had been so far accomplished.

Persecution of the Church.—Archbishop Cranmer, the Archbishop of York, Bishop Latimer, and many prelates, and leading clergy, on the charge that they had excited the people to rebellion, were committed to prison. The real reason of their persecution was their determined defence of the Book of Common Prayer.

Three hundred clergy were deprived of their cures, on the ground that they were married.

A legate, Cardinal Pole, was admitted to England to represent the Pope.

The Queen was married to Philip of Spain, in ¹⁵⁵⁴ 1554 A.D., and the royal pair sought from that day to bring the Church of England again beneath the Papal power.

The Reformation temporarily Undone.—All the gains of the Reformation were temporarily lost. The nationality of the Church of England was again obscured, and amid the cruel scenes of the next four years was generated in the hearts of Englishmen that indelible hatred of Popery which has remained to this day.

The persecution of the reformers raged with all the fury of bigotry and revenge.

The Queen was vigorously aided and abetted in her course by her husband Philip.

The Marian Martyrs.—The fires of Smithfield were continually lighted for the martyrdom of Bishops, priests, and laymen, and all for firm adherence to the Book of Common Prayer. During this reign 240 men and 46 women were burnt at the stake. Cardinal Pole unquestionably did uphold the persecution. Among the most principal sufferers were Bishops Cranmer, Ridley, Latimer, and Hooper. Archbishop Cranmer, in his last hours made great amends for the vacillation and cowardice of his life as the tool of the overbearing assumptions of Henry. He suffered his martyrdom with firmness and constancy.

Altogether it must be admitted that Cranmer, set in the midst of many and continuous difficulties, was not an unfaithful son of the Church of England.

Every effort was put forth to efface the Reformation.

The bitter agony and trial of the Church of England ended only with the death of the bloody Queen.

1558 Mary and Cardinal Pole died in the same year,
A.D. 1558 A.D.

Providential Preservation of the Church.—We see a Providential hand in the early death of Edward VI., and in the short reign of Mary.

The demise of the former, who came under the complete influence of the extremest Puritan party, saved the Church of England from complete separation from all Catholic usage, and from relapse into the baldest Protestantism. The death of Mary, and at the same time the cutting off, by a raging pestilence at the end of her reign, of no less than thirteen Bishops and a great number of clergy who had been undoing the

work of the English Reformation, saved the Church from the resumption of the errors and evils attendant upon the mediæval Papal supremacy.

DATES.

	A. D.
Mary crowned	1553
Mary and Philip of Spain married	1554
Martyrdoms of Cranmer, Ridley, Hooper, and Latimer.	1554
Death of Mary and Cardinal Pole.	1558

Church
endant

A. D.
.. 1553
.. 1554
.. 1554
.. 1558

CHAPTER XVI.

ELIZABETH.

(From 1558 A. D. to 1603 A. D. — 45 Years.)

Return of the Marian exiles—Title of Supreme Head of the Church abandoned—The Prayer Book in 1559—Consecration of Archbishop Parker—Difficulties of the Church—The Romanizing party—The Romanists secede—The first Dissenters from the Church of England—The Puritans secede—Romanism and Puritanism—Archbishops Grindal and Whitgift—Puritan attempt to subvert the Reformation—Church robbed by the Crown—The Church of the People.

1558 **Elizabeth**, sister of Mary, was crowned 1558 A. D.

Return of the Exiles.—The exiles of the Church of England who had been living on the Continent during Mary's reign now returned home.

The Puritanism which they had learned among the extreme ecclesiastical revolutionists on the Continent, they brought back to England, and its influence has been baneful to the Church from that day to the present time.

Title of Supreme Head of the Church abandoned.—The Queen was a Tudor, despotic and strong willed, and though she abandoned the title of Supreme Head of the Church which had been claimed by Henry VIII., yet she took in its place that of the Supreme Governor of the Church.

1559 **The Prayer Book in 1559.**—The Book of Common Prayer, suppressed during the reign of Mary, was now restored.

It was generally accepted. Out of the 9400 clergy only about 190 refused to comply with the Act of Uniformity which accompanied the Prayer Book, and to use the book. It was evident that the desire was general to make the Prayer Book as comprehensive as possible. On one hand, an alteration was made in the Rubrics, allowing a larger latitude in the use of the Church ornaments and vestments. On the other hand, the sentence employed at the communion of the people in the Holy Eucharist, was now composed of both sentences as used respectively in the book of 1549 and in that of 1552. The reason assigned for this was, "lest, under the colour of rejecting a carnal, they might be thought also to deny such a real Presence as was defended in the writings of the ancient Fathers."

Consecration of Archbishop Parker.—Only one of the Bishops who had been appointed during the short and bloody reign of Mary conformed to the Act of Uniformity which accompanied the Book of Common Prayer.

Matthew Parker, Dean of Lincoln, was selected ¹⁵⁵⁹_{A.D.} for Primate. He was consecrated in 1559 A.D. by four Bishops, who had been exiled by Mary, and returned to England on her death. They were Barlow of Bath and Wells, Scory of Chichester, Coverdale of Exeter, and Hodgkins of Bedford.

About forty-four years after this consecration, the Romanists in England invented a story, known as the Nag's Head Fable, which asserted that Parker and the other Bishops were consecrated in a hasty and ludicrous manner at a tavern in Fleet street, London. Of course such a consecration is in itself extremely improbable, and there is no fact of English history better supported by evidence than the consecration above named of Archbishop Parker at the hands of four Bishops. All fair minded modern Romanist writers as Dr. Lingard, the great Roman Catholic historian reject the fable with scorn.

Within the year nine more Bishops were duly consecrated for the vacant Sees.

Difficulties of the Church.—The Church was beset with difficulties. Very many parishes were without clergy. The Queen ruthlessly seized, whenever she could, the revenues of the Church, and enriched her courtiers with the spoil.

The Romanizing Party.—The Bishops and Clergy of Papal sympathies were kindly treated. If any were punished, it was because they obstinately upheld the Papal usurpation, which the Queen and Parliament, as well as the Convocation of the Clergy, were determined strenuously to oppose. In all England, only 189 Clergy, including 14 Bishops, refused to conform to the use of the reformed Prayer Book.

For the first ten years of Elizabeth's reign, men of all minds generally attended their Parish Churches without doubt or scruple.

The Romanists secede from the Church of England.—An attempt was made to tolerate the Papal party, and to permit them to have some of the Parishes and Churches. This was opposed on the following ground :—It would have been to create and perpetuate a Papal schism in the Church. The Queen said : " There is no new faith propagated in England, no religion set up, but that which was commanded by our Saviour, preached by the Primitive Church, and unanimously approved by the Fathers of the best antiquity."

When England refused to allow a Papal schism within her Church, the Pope, Pius V., took matters in his hand. He put forth a bull of excommunication against the Queen of England. The Romanists of

1570 England now left the Parish Churches, received
A.D. priests sent over secretly from the Continent, and
formed in 1570 A.D.,

The first Dissenters from the Church of England, or,
as they were soon called, **THE ROMAN CATHOLIC SECT.**

The Puritans Secede.—About twenty years later
1573 A.D. the Puritans began to establish a separate sect, in
1573 A.D., under what was known as Presbyterian
Government.

Romanism and Puritanism.—The Puritans of the Geneva school, on one side, and Romanists on the other bid fair to tear the Church in pieces between them. The former would rend the Church of England, not on a question of false doctrine, but upon the wearing of a decent and ancient garment in her ministrations. It is fair to say that this childishness of the English Puritans was not endorsed by their brethren abroad, Knox (Scotland), Beza (Geneva), and Bullinger (Zurich). The Romanists desired a return to the Supremacy of the Pope.

In 1575 A.D. Archbishop Parker died. He was a
1575 A.D. thorough going "Church of England" man, firmly
opposed both to Romanism and to Puritanism.

Archbishop Grindal.—Parker was succeeded by Archbishop Grindal. At first favouring the Puritans, he soon came to see that any submission of the Church of England to their narrow rule would be fatal. He boldly opposed the Queen in her continued
1583 A.D. attempts to despoil the Church. He died A.D.
1583, and was succeeded by

Archbishop Whitgift.—An uncompromising opponent of the Puritan faction.

Puritan attempts to Subvert the Reformation.—In
1584 A.D. 1584 A.D. the Puritan party in the Parliament
made a great struggle for the overthrow of the Book of Common Prayer, and the substitution therefor of their Book of Discipline, or Directory of Public

Worship. In fact they desired to substitute their own ill-constructed Form of Prayer, for the book which embodied the Forms of Prayer that had been used by the Church for a thousand years.

The firmness of the Queen and the vigor of the Primate averted this calamity, and a reaction setting in against the violence of the Puritan party, they did not again become popular until the times of the Stuart kings.

The Church robbed by the Crown.—The great robberies of Church property by Henry VIII. were almost equalled by the rapacity for Church revenues exhibited by Queen Elizabeth, and her courtiers, so that by the latter part of her reign there were in all England scarcely 600 benefices whose stipend was sufficient to maintain a clergyman.

The Church of the People.—Though the Romanists and the Puritans never ceased plotting against her, yet the Church of England was all along unquestionably the Church of the People.

DATES.

	A. D.
Elizabeth crowned	1558
The Prayer Book in	1559
Consecration of Archbishop Parker	1559
The Romanists secede from the Church or the first Dissenters..	1570
The Puritans secede	1573
Archbishop Parker died	1575
Puritan attempt to subvert the Reformation	1584
Elizabeth died	1603

CHAPTER XVII.

JAMES I.

(A.D. 1603—A.D. 1625.--22 Years.)

James crowned—Hampton Court Conference—Puritan Non-conformists deprived—Romanist Priests banished—Revised Translation of the Bible—Archbishop Abbott—Episcopal Erastianism—The first Romanist Bishops in England—Death of James.

James I. came to the throne in A.D. 1603. He
 1603
 A.D. early declared his faith in the Church of England.

Hampton Court Conference.—The King treated the Puritan objectors with courtesy, and granted a conference between the Puritan Divines and the
 1604
 A.D. Bishops of the Church at Hampton Court in A.D. 1604. At this conference the Puritans were as usual very unreasonable in their demands, and gained but few of the alterations in the Discipline of the Church which they sought. A few changes were made in the Book of Common Prayer, chiefly explanatory of the text and the concluding portion, viz., *On the Sacraments* was added to the Church Catechism. Thus amended, the Book of Common Prayer again received the endorsation of Convocation, King, and Parliament, and conformity to it was required from all ministers who held benefices under the Church of England.

In this year Whitgift died, and Bancroft became Primate.

Puritan Non-Conformists deprived.—The greater part of the Puritan ministers subscribed to the Act of Conformity and retained their livings, a few, the Puritans claim 300 but Archbishop Bancroft only acknow-

ledges 49, refused subscription to the doctrines and discipline of the Church, and were deprived of their livings.

Romanist Priests Banished.—Owing to the discovery of a plot against the life of the King, a proclamation was issued in 1604 A.D. directing the banishment of Romanist Priests from England.

Revised Translation of the Bible.—During the Archbishopric of Bancroft, the leading Divines of the day were employed in issuing the Revised Translation of the Holy Bible into English. In 1607 A.D. forty Divines began the work. Four years were spent on the revision. The excellence of the work of these Divines is shewn by the fact that though the translation then made was never "authorized" by Convocation, Parliament, or Crown; it very soon displaced all other revisions by reason of its own intrinsic value, and has been known ever since as the Authorized Version, or translation.

Archbishop Abbott succeeded Bancroft in the Primacy in 1611 A.D. He was a narrow minded man of stern puritanical views, and little comprehension of the great position of the Church of England as the Catholic and National Church of the land. Under his unsympathetic rule the clergy were reduced to a position of very low esteem. In the Primacy of this Bishop, after forty years freedom from capital punishment on account of religious belief the fires of Smithfield were again lighted, and two men, for issuing heretical books, were burned at the stakes.

Episcopal Erastianism—The Bishops now began to display that unhappy Erastianism which, for the next two centuries, brought the episcopal office to the foot of the Crown, and helped to produce that paralysis of spiritual life, out of which the Church of England only awoke in the early part of the nineteenth century.

The first Romanist Bishops in England.—In A.D. 1623, the King, to secure the good will of Philip of Spain, soon relaxed the laws against Roman priests, and the first Roman Bishop since the Reformation appeared in England.

King James died in the bosom of the Church of England A.D. 1625. Amid all his faults, his overweening personal vanity and pedantry, James I. was a sincere and faithful son of the Church of England.

DATES.

	A. D.
King James crowned	1603
Hampton Court Conference.....	1604
Puritan Non-conformists deprived.....	1604
Romanist Priests banished	1604
Revised Translation of the Bible.....	1607
The first Romanist Bishops in England....	1623
King James died	1625

CHAPTER XVIII.

CHARLES I.

(1625 A.D. to 1649 A.D.—24 Years.)

Charles I. and Henrietta Maria—Laud—The Divine Right of Kings—
 Oliver Cromwell—Reformation under Laud—Calvinism repressed
 —Erastianism—The Unholy Alliance—Laud, Archbishop—Court of
 the Star Chamber—Laud, the opponent of the Papacy—The Church
 of Scotland—The Solemn League and Covenant.

Charles I. ascended the throne of England in
 1625 A.D., a faithful churchman, a man of singular
 purity of life amidst the temptations of an im-
 moral age, yet his vacillating mind, frequently acted
 on by headstrong impulse, combined to move him to a
 policy which was most disastrous to the Church, and
 brought about in the end his own martyrdom.

Henrietta Maria.—With his marriage to Henrietta
 Maria of France, great concessions were made to the
 Romanists in England. These concessions received
 strong opposition from the House of Commons.

Laud became a great favourite with the King
 1626 and obtained great influence in the ecclesiastical
 A.B. affairs of the country. He was a staunch up-
 holder of the doctrine of the Divine Right of Kings, or
 absolutism.

The Commons in which was a strong Puritan and
 Radical party were greatly exasperated at the mere
 mention of such a doctrine, and a friction between the
 Commons and the Church was begun which ultimately
 led to very disastrous results.

The King and Laud now attempted to "tune the

pulpit," that is, directions were sent to the Bishops to instruct their clergy to preach on the necessities of the Crown that loans might lawfully be obtained from the people, even though Parliament declined to sanction them. Thus was the Church, through the unwisdom and sycophancy of her Prelates, involved in the trouble between Crown and Commons, which ultimately hurled Charles from his throne and brought about his murder.

The Divine Right of Kings.—Charles was infatuated with the idea which seemed inherent in the Stuart mind of the Divine Right of Kings. Henrietta, his Queen, was of the same mind. When Parliament refused to accept this claim to the full extent which Charles desired, several of the clergy were found to preach it to its utmost definition, viz., "that the Prince *jure divino* has power to make laws and to impose taxes," or "the King's power was not human but superhuman, a participation of God's own omnipotency." The sycophantic position taken by very many of the clergy, encouraged by their Bishops, brought upon them the anger and aversion of people of all degrees. The support thus given by the clergy to the extreme and tyrannical claims of the Crown was the real reason of the unpopularity of the Church during this reign. The people did not want Puritanism, but they became alienated from the Church when her priests were preaching the right of Kings to tax at their own will and without consent of the people represented in Parliament.

Oliver Cromwell appears for the first time in 1629 public as a member of the House of Commons, in A.D. 1629 A.D. He was among the leaders of the faction which was striving to compass the downfall of Laud, and bringing the Church of England to the position, in doctrine and discipline of the Puritan faction.

The popular feeling against Laud and the clergy

who were about the person of the King grew in intensity. The people were assiduously taught that these men, as advisers of the King, were responsible for his arbitrary measures in the matter of taxation.

Reformation in the Church under Laud.—Laud, Archbishop of Canterbury, began at the fountain head the work of reformation. He obtained from the King a body of instructions for the Bishops. These directed that in every diocese (1) great care should be exercised in ordaining only fit and proper persons to the ministry. (2) That the people and children should everywhere be instructed in the Churches by catechizing. (3) All preachers should be properly vested. (4) Regular attendance at Divine Services should be exacted from all. (5) Bishops are not to "make money" out of their sees. At this time Bishops were living outside of their dioceses whilst puritan errors were being sowed broadcast in their sees by itinerant preachers of all kinds. The instructions which aimed at the redress of these and other irregularities, raised a storm of opposition from the persons interested, but the instructions were good, and helped greatly the needful reformation in the life and manners of Bishops and clergy.

Calvinism repressed.—Laud and the King determined to strongly repress Calvinism. Calvinism comprised those doctrines of predestination, and election, which really being a bare fatalism, formed the staple preaching and teaching of the continental reformers who followed the lead of a violent layman named John Calvin. Calvinism was a foreign creed, and had no more right in the garden of the Church of England than had the Pope of Rome, to cast off whose usurped authority the Church of England had spent her best blood for generations. Many puritanical clergy fled the country, and took refuge among the foreign Protes-

tants. There they exhibited towards one another an intolerance far more extreme than that of which they had complained in England.

Erastianism.—The Church at this time again as in the reign of Henry VIII. suffered under the extremest Erastianism. Laud relied upon the influence of the Crown, to harmonize the conflicting parties, Papist and Puritan, within the Church. Thus was given to the Crown an authority in matters of doctrine and discipline, which has proved ever since a scandal in the Church.

Under Laud's guidance, the Crown, without advice of the clergy, ordained a body of canon law for Scotland, and set forth an interpretation of the Articles of Religion. So long as he lived, Laud used the power of the Crown for the benefit of the Church. To this Archbishop we owe, under God, the preservation of the Church of England from either extreme of Popery or Puritanism. But for his firm hand, the great historical Church of England, autonomous and autocephalous, independent and itself a patriarchate, would have been cut off and lost among the wild sectaries who were endeavoring to tear her to pieces and to share in the spoil of her dis-endowment.

Laud firmly and steadily promoted the externals of a decent and reverent ceremonial in Divine worship. Such outward observance had its proper effect in the preservation of a calm, firm, and unchanging hold upon the ancient doctrines of the Church universal.

The unholy Alliance.—In this reign began the unholy alliance between Papist and Puritan for the subversion of the Church of England. The alliance for this purpose has been often renewed. Against these two violent enemies of the Church Laud had to contend. The reader of the history of this period should be sparing of his blame when he finds Laud, in his life long struggle

to preserve the Church from its multitudinous enemies, giving way so far in submission to the influence of the Crown.

Laud Archbishop.—Laud was advanced to the
 1636 Primacy in 1636 A.D. Henceforward he ruled
 A.D. all ecclesiastical affairs with a strong hand. He used the power of the Crown to the full in stemming the tide of disintegration in the Church. His first fault, which brought upon him the extreme vengeance of his enemies, was a too vigorous, indeed a violent treatment of the foreign Christians established in England. It must, however, be remembered that these foreigners were constantly intriguing against the Church. As far as his treatment of the Church of England is concerned, great abuses need stringent remedies. The existence of Bishops who drew large incomes and did not reside in their dioceses, of puritan lecturers who stumped the country sowing disaffection and discord; the "trencher" chaplains or clergy attached to the families of nobles and wealthy commoners, and holding positions little superior to that of a butler, called for the exercise of a determined will and firm hand.

To enforce his sentences Laud made use of the ancient

Court of the Star Chamber.—This Court had originated in the earliest days of England's Kings, and was called from the name of an apartment in the King's palace at Westminster. It had fallen into disuse during the reigns of the later Plantagenets, but was revived for the House of Tudor by Henry VIII.; in whose reign it was again in full force.

The Judges of this Court were, the Lord Chancellor, the Treasurer, the Privy Seal, and the President of the Council, but with these were associated the Members of the Council and all Peers of the realm who chose to



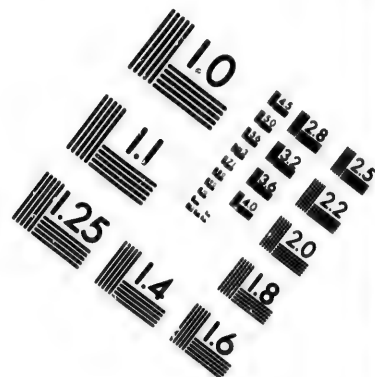
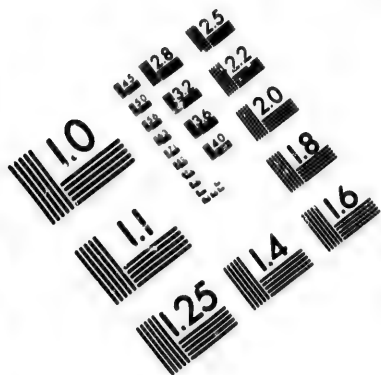
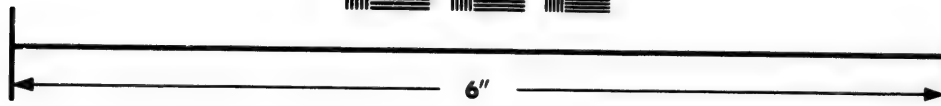
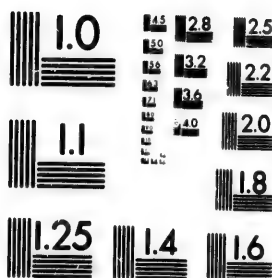


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attend. Under James I. and Charles I. the Bishops used to sit on the Bench of this Court.

The criminal jurisdiction of this Court, which took cognizance of all misdemeanors, especially of a public nature, which could not be brought into the regular Courts, often rendered it odious to the nation at large.

In this reign, as in the former reign of James I., this Court had become very tyrannical and offensive as a means of asserting the Royal Prerogative.

Laud the opponent of the Papacy.—That Laud was in spirit and practice a Catholic, and in no degree a friend of the Papal claims, was shewn on very many occasions.

He refused the offered office of a Cardinal, and in his published conference with the Jesuit Fisher, proved himself a determined opponent of Roman doctrines, and Papal usurpation.

LeBas, who wrote a life of Laud, quotes the following from the Archbishop : " I assure myself that no Prelate can be so base as to live a Prelate of the Church of England, and labour to bring in the superstitions of Rome upon himself and it ; and if any should be so foul, I do not only leave him to God's judgment, but to shame also, and severe punishment from the State ; and in any just way no man's hand shall be more or sooner against him than mine shall be."

At the same time he strongly and honorably opposed the bitter and fanatical persecution, on the part of the Puritans, of the Romanists, or as they were then known the Papists.

The same spirit of earnest desire for the reconciliation of the several parts of a torn and divided Catholic Church, which has never been absent from the hearts of all truest English churchmen, was a leading feature of Laud's life work.

We may blame him for the course he took in the

endeavour to bring about the consummation of unity, but we may not impugn the purity of his motives.

He was an uncompromising exponent of Catholic doctrine and practice as opposed to the disintegrating principles of Protestantism, and the monopolising claims of Papalism.

The Church of Scotland.—A most unfortunate and ill-advised proceeding on the part of Charles I., and his advisers, now overthrew the careful work of Reformation in the Church of Scotland, which had been so wisely commenced under James I.

As far back as 1617, James had desired a uniform Liturgy for Scotland and England but the Scottish Bishops had equally desired to retain their own. A Scotch service book had been drawn up by the General Assembly in Scotland at Perth in 1618.

James, deferring to the wishes of the Scotch, had postponed any final settlement of the matter.

Charles I., with Laud as his adviser, most impolitically pressed the English Liturgy upon the Scottish Church.

This began an excitement which culminated in rebellion, and the Scottish party, exasperated at the determined obstinacy of the King and Archbishop, utterly repudiated the right of the sister Church to force a Liturgy and Book of Common Prayer upon them and against their will.

The Puritan party were not slow to take advantage of the agitation and at the first reading of the English Liturgy at Edinboro' Cathedral, a furious riot ensued.

A revolutionary committee was formed in Scotland, and a document issued, which was called :

The Solemn League and Covenant.—This document published in 1637 A. D., decreed: "The extirpation of all Church government by Bishops

or any form of prelacy" and was sedulously spread abroad, not only in Scotland, but also in the sister kingdoms of Ireland and England.

This was the beginning of the Great Rebellion.

DATES.

	A. D.
Charles I. King	1625
Laud, Bishop of London	1626
Oliver Cromwell	1629
Laud Archbishop	1636
The Solemn League and Covenant.....	1637

CHAPTER XIX.

THE GREAT REBELLION.

(1638 A. D.—1649 A. D.)

The Long Parliament—Anti-Church Spirit—The Remonstrance—The Bishops fly from the House of Lords—No new Form of Religion desired—The Puritans—The King leaves Whitehall—The Root and Branch Bill—The Westminster Divines—Quarrels among the Sects—The Independents in power—The Westminster Confession of Faith—Persecution of the Clergy—The Scandalous Committee Profanation and Sacrilege—Archbishop Laud martyred—Charles I. martyred.

The excitement brought to a crisis in Scotland **1638** by the ill-advised attempts of the King and Archbishop to force the English service book upon the Scotch, and fanned by the sedulous agitation of the Puritans, spread to the Houses of Parliament, now strongly infused with Puritanism.

The King dissolved the Parliament. The question then arose whether the dissolution of Parliament carried with it the dissolution of the Houses of Convocation of the Church. The people were diligently taught that the Bishops and clergy were in league with the Crown against the liberties of the nation.

The agitation continued until the sitting of the

Long Parliament.—This Parliament was called **1640** by the King in 1640 A. D. with a sincere desire on his part to redress all grievances.

Its first session was entirely occupied in this good work.

Strafford fell on the scaffold, a victim to the King's reconciliation with the people.

There was a party in the country which would brook nothing short of an absolute superiority of Parliament over the Crown.

With this party the Puritans cast in their lot. These men desired a complete change in the constitution of the Church. Reformation never satisfied them. They sought the overthrow of the Episcopacy and the substitution therefor of a Presbyterian form of government and John Calvin's system of doctrines.

The country was not puritanical, but the Puritan Party espoused the cause of the people against the absolutist views and arbitrary actions of the Crown, and advisedly turned the agitation against the clergy, many of whom, had preached freely the extreme views of the Divine right of Kings.

Anti-Church Spirit.—The Church and clergy became the subjects of a violent and fanatical re-action against all monarchical rule, which culminated in the Great Rebellion.

The Puritan and Presbyterian party grew stronger in the House of Commons. It began openly to attack the Church. It impeached Archbishop Laud. Strafford had fallen, the King having weakly signed his death warrant. Archbishop Laud was imprisoned in the Tower, and the King seemed powerless to help him.

His advisers gone, Charles seemed utterly incapable of governing aright. At times he would show a most determined obstinacy, at other times he would be guilty of the weakest concessions.

His heart was true and pure, but he had no capacity as a ruler of men.

The Remonstrance.—The House of Commons exasperated by reports of terrible massacres of Protestants in Ireland, by the influence of the Queen Henrietta over Charles, and by the King's temporizing policy in Scotland, passed a sweeping measure known as *The Remon-*

strance. It was a bill of indictment of the policy of the Government of both Church and State.

It was aimed expressly at the Bishops, and professed much loyalty to the Crown.

Its object undoubtedly was to excite the nation against the Church.

The Bishops fly from the House of Lords.—The Bishops were forced for the safety of their lives to flee the House of Lords, in which their order had sat many hundreds of years before there was a House of Commons in England.

The Bishops Imprisoned.—The Bishops drew up a counter-remonstrance, protesting against the deeds done in their enforced absence. For this they were called to the bar of the House, and committed to the Tower. In their absence in prison the House passed a bill for taking away their right to vote in the House of Lords, and the King in one of his vacillating moments acceded to it.

No New Form of Religion desired.—The country desired no new form of religion, no new Church government. The people asked for reform of abuses, and were in deadly fear of the return of Papal influence; but many petitions reached the Houses of Parliament deprecating any change in the government of the Church.

They had been exasperated by the policy of the Crown under advice of Strafford and Laud, but there was no revolt or desire of revolt from the Church of their fathers.

The Puritans.—A fanatical Puritan clique, aided by the Scotch, succeeded at last in organizing an opposition which temporarily overthrew the Church. The religious substitutes, which they imposed in place of the services and offices of the Church, were never well received nor generally accepted by the people, only

lasted a few years, and would never have gained any foothold but for the weakness of the King and his consequent defeat and murder by the Puritanical insurgents.

The King leaves Whitehall.—In 1642 the King
1642
A. D. left the palace at Whitehall, and Parliament
openly commenced the strife. The Parliamentary
party made an alliance with the Scotch Covenanters,
who required as a condition of their assistance that
“Prelacy should be plucked up root and branch;” that
the Covenant and Presbyterian platform should be
accepted; and that a Directory of Worship should be
substituted for the Book of Common Prayer.

The Root and Branch Bill, which embodied these measures, was accordingly passed by the Parliament in the absence of the Bishops. The bill was not to come into operation for a year. It is quite evident that the Houses of Parliament were not sincerely desirous of an exchange of Episcopal Church government for that of the Presbyterians; but to secure the alliance of the Scotch, they passed the bill, postponing its execution for a year in order to gain time.

The Westminster Divines.—A Committee of Divines was summoned to meet at Westminster to consider a revision of The Articles of the Church of England.

When the Scotch commission arrived, it was soon found that the price of Scotch aid, was not less than the acceptance of the Solemn League and Covenant. To this the Parliament at length consented. But very few of the clergy submitted to the Covenant. They were dispossessed of their preferments, and called *Malignants*.

Thousands of Churches lost their parish priests; whose places were filled by sectarian preachers of all kinds.

The Westminster Divines who had been preaching against the scandal of holding pluralities (that is more than one parish) by bishops and priests, did not scruple to seize the lands and endowments of sometimes two and more of the richest livings.

Ordination became most irregular and many ministers of various sects received their appointments under mock ordinations.

Quarrels Among the Sects.—Soon the Independents began to quarrel with the Presbyterians, and the Erastians decided for no Church government at all.

The Presbyterians prevailed for the time, and a compromise was effected, by which a scheme for provision of Presbyterian lay elders and deacons was agreed to for the supply of the parishes and congregations throughout England.

The Independents in Power.—By 1647 A.D. the Independents had overturned the Presbyterian schemes, and the country was parcelled out among various sectarian preachers for the remaining years of the Great Anarchy.

The Westminster Confession of Faith, with a Longer and a Shorter Catechism had been drawn up by the Assembly of Westminster Divines. These documents were essentially Calvinistic and Puritanical. But by 1647 the Assembly had ceased to exist.

Persecution of the Clergy.—Through all this anarchy the clergy of the Church of England had suffered terribly.

They were ejected from their parishes, their goods were seized, their persons insulted, and they were subjected to every scandalous accusation that envy, hatred and malice could invent.

The Scandalous Committee.—The House of Commons (the Loyalists were away with the King) now appointed a Committee "to facilitate the removal of scandalous ministers." This Committee invited accusations against the clergy to be made, and on every conceivable report, generally the accusation of bowing at the sacred name, or causing the communicants to come up to the chancel for the Communion, they were condemned.

This year a committee was formed called "The Committee of Plundered Ministers." This Committee placed the clergy according to their political bias. Those clergy who had been disloyal, and had been plundered or ejected by the King's troops, were placed in the livings which had been rendered vacant by the Parliamentary deprivation of loyal incumbents.

As the Parliamentary cause progressed the loyal clergy were everywhere displaced by Puritanical ministers, many of whom came from abroad. Two thousand clergy were ejected in England and Wales alone. England was soon filled with destitute clergy, many were in prison, in the Bishop's houses which, seized by the Puritans, were used as gaols for the confinement of the malignant clergy.

Archbishop Laud and the Bishop of Bath and Wells were formally impeached. Twelve more Bishops were imprisoned in the Tower, and were only released on bail to find their houses occupied, and their goods sequestrated.

Profanation and Sacrilege reigned over the whole land. The Cathedrals were defaced, and everything within them, but the bare walls only, was destroyed.

Archbishop Laud Martyred.—The Primate having
 1644 been impeached for high treason before the House
 A.D. of Commons was committed to the Tower. In
 1644 A.D. he was brought to trial. The ordinary pro-

cess of law proved unavailing to secure his conviction ; so a bill of attainder was brought into the House.

The Puritan and Scotch factions pressed this bill with all their influence in the Commons ; six members out of the whole House of Lords were at length gained over, and the bill of attainder was passed. In the winter of 1645 A.D. Archbishop Laud, in his ¹⁶⁴⁵ seventy-third year, was beheaded. During his ^{A.D.} last days, Puritan hatred would allow the Archbishop, no Chaplain, except accompanied by two Presbyterian Divines. The death of Laud was a murder by fanatics.

Charles the Martyr.—Charles I. might have saved ¹⁶⁴⁹ his own life, and probably his Crown, had he been ^{A.D.} weak enough to sacrifice the Church of England.

Ministered to in his last moments by the faithful Juxon, Bishop of London, Charles fell a victim to Oliver Cromwell, and the Independents, in the height of their fanatical triumph. Many peers and loyal subjects followed their royal master to the block. The effect produced on the country by these many executions was one of awe and hatred to the ruling powers

Thousands of copies of the King's book, written by the martyred Charles, were sold in London. Milton, the Puritan poet, remonstrates pitifully with the people for their unaccountable attachment to the late King. The country was, for the time, cowed. The county families were ruined ; the head of nearly every house was slain ; and the widows and heirs were assessed in heavy fines and impositions upon their estates as "malignants."

The Commonwealth which succeeded was no period of national prosperity and peace. It was a period of destruction, suspicion, and tyranny. Cromwell began by destroying utterly that Parliament for the arrest of five members of which the late King had lost his crown and life.

The best of the Republican party were now imprisoned or exiled, just as the King had been seized and executed, independently of Parliament.

The oppressed sections of the Puritan party never ceased to hate the usurper as much as the Royalists did, and the want of their support insured the downfall of the Commonwealth the moment the master hand of Oliver Cromwell was withdrawn.

DATES.

	A. D.
The Great Rebellion	1638
The Long Parliament	1640
Execution of Strafford	1641
The King leaves Whitehall	1642
The Clergy Ejected	1642
Archbishop Laud martyred	1645
The Independents and Oliver Cromwell	1647
Charles I. martyred	1649

CHAPTER XX.

THE COMMONWEALTH.

Oliver Cromwell—The Triers—Attempt to crush the Worship of the Church—Death of Cromwell—The Sufferings of the Clergy.

Oliver Cromwell, at the head of the Independents, was now in power. The Westminster Assembly of Divines, the executive of Presbyterianism had ceased to exist. There was, absolutely no Church government in England.

The venerable churches of England echoed to the propagation of the wildest heresy, while the pulpits were occupied by the most outrageous fanatic that could for the time gain a following for his opinions.

When Cromwell became virtually monarch, and nominally Lord Protector, a religious settlement between the Presbyterians, Independents, and various Sects, which should tolerate all religious opinions except Popery and Prelacy was agreed upon.

Some of the clergy, at great risk, continued in secret the services of the Church. It was a rare thing to find a priest of the Church of England in a parish pulpit.

The Triers.—To repress the religious anarchy which was ruining the people spiritually and morally, the government of Cromwell, established a court, more despotic than the Star Chamber, called *The Triers*. This court tried a man's spiritual state, and declared judgment upon his "conversion." Among the commissioners were men of known immorality of life. The

real object of the Triers was to completely sift out of the ranks of the ministers, any episcopally ordained clergy who might yet remain.

Unless the tried could answer to the satisfaction of their narrow minded and fanatical judges, such questions as—what acquaintance have you with Jesus Christ?—at what precise hour were you called by the Spirit?—what work of grace has God wrought in your soul? and questions still more absurd and insolent, they were dismissed as “indefinite in their views.”

Not content with this means of crushing every adherent of the Church of England, an edict was passed in 1655 A.D. forbidding any chaplains, schoolmasters, ejected or sequestered clergy, either to preach in public places, or to be kept in private families. In addition to this, such clergy were forbidden under a heavy penalty, to administer anywhere the sacraments, or to marry any person, or to use the Book of Common Prayer, or any form contained therein. The violation of any of these articles was visited by imprisonment.

Cromwell would Crush the Worship of the Church.—To this end he ordered the use of the most violent measures.

On Christmas day 1657 a congregation meeting in London for the celebration of the Holy Eucharist was surrounded by Cromwell's armed soldiers, and carried away prisoners.

Ordinations still Continued.—Some of the Bishops still continued to ordain men in private, so that when better times should come there might be found a remnant of the priesthood.

Death of Cromwell.—In A. D. 1658 Oliver Cromwell died. His son succeeded him, and the Parliament was restored for a short time.

General Monk soon rose to the head of affairs, and re-called the Long Parliament.

REFORMATION PERIOD.

This Parliament sat a short time, and was then dissolved. The new House of Commons voted the return of the Monarchy.

The Sufferings of the Clergy of the Church of England during the twenty years of anarchy were very great.

Common informers were appointed to get up accusations against the clergy to bring them before the Puritans' Committee of Scandalous Ministers. This occupation was called "parson-hunting."

Accusations of superstition and false doctrine, which meant that the accused conducted Divine worship with the ritual, and preached from the pulpit the doctrines of the Church of England—or of favour to the Royal cause—were freely brought by these many informers. It was not required that the accusations should be proved on oath. The trials were utterly unfair. Many were arrested and imprisoned, others fled to Europe and America. The jails were filled with priests. *Eight thousand* clergy were ejected from their livings. So great were their hardships that less than twenty years after, on the restoration of Charles II., out of 8,000 clergy ejected only 800 could be found to receive their own again.

DATES.

	A.D.
The Commonwealth	1649
Death of Cromwell.....	1658

CHAPTER XXI.

CHARLES II.

(1660 A.D.—1684 A.D.—24 years.)

The Restoration—Liberty of Conscience proclaimed—The Presbyterian Cause lost—The Clergy reinstated—Tolerance—Savoy Conference—Parliament with the Church—Act of Uniformity—The Prayer Book of 1662—The Established Book—The sealed Books—The Ministers ejected—Persecution of the Non-Conformists—First Conventicle Act—Five Mile Act—Test Act—Declaration of Indulgence—The S. P. C. K.—Church Restoration—The Universities—Status of the Clergy.

1660 Charles II. returned to England in A.D. 1660,
A.D. and was welcomed to the throne.

Liberty of Conscience proclaimed.—The King promised liberty of conscience in all matters of religion, so far as the same did not destroy the peace of the Kingdom.

The Presbyterian Cause lost.—On the return of the King it was found that the country, utterly sick of the late religious anarchy, was prepared to welcome the full restoration of the Church.

The ministers who had intruded upon the parishes all over England were gently treated.

The Clergy reinstated.—An Act was speedily passed to reinstate the clergy who survived. Out of the 8,000 that had been cast out of their homes, 800 were found. On the other hand, those Presbyterian, Independent,

and other ministers who had been regularly appointed to benefices were allowed to remain, ample time being given them, until they should declare their adherence to the restoration of the Liturgy and the Book of Common Prayer.

The Nine Bishops who had survived the anarchy were joyfully restored to their dioceses with the aged and loyal *Juxon* at their head as Primate.

New Bishops were appointed to the vacant sees.

The Declaration of Tolerance permitted ministers for the present to use such parts of the Book of Common Prayer and practice and ceremonies as they pleased.

The Conference.—In 1661 A. D. a Conference ¹⁶⁶¹ was appointed. It consisted of twelve Bishops ^{A.D.} and twelve Presbyterian Divines, with nine supernumeraries on either side.

The Conference opened at Savoy to consider the reformation of the Liturgy.

The Puritans objected to many things, as the observance of Lent, of saints' days, the exclusion of extempore prayer, to the use of the apocalypse, to the use of the word priest, to collects and short prayers, to the surplice, to the cross in baptism, to kneeling at the Holy Communion.

They, however, failed to shew the necessity for these alterations in the Prayer Book.

Parliament Sides with the Church.—The new Houses, which met in 1661, A. D., were full of zeal for the Church and King.

The Bishops were restored to their seats in the House of Lords.

The Parliament anticipated the result of the Savoy Conference, and passed an ACT OF UNIFORMITY, which should impose the Book of Common Prayer.

The Prayer Book of 1662.—The convocation of the clergy, having decided upon the Revision of the Book of Common Prayer, it was brought down to the Houses of Parliament, accepted by them in the name of the people of England, and its obligation enforced by the Act of Uniformity.

The Established Book.—The Act of Uniformity 1662 A.D. established *not the Church* but the Book of Common Prayer which, revised by the Convocation of the Clergy, was accepted by the Commons, Lords, and King, and ordered to be used in all the Churches of England on the 24 August—St. Bartholomew's day—1662. *This is the Prayer Book now in use.*

The Sealed Books.—Printed copies of the revised Book of Common Prayer were carefully examined by appointed commissioners, and having been certified by them as correct, were sealed with the Great Seal of England. One of these sealed books was deposited in every Cathedral Church in England, as also in the courts at Westminster and in the Tower of London, where they are preserved to this day.

The Act of Uniformity bound all ministers to read publicly the morning and evening prayer of the amended book. They were also bound to take a declaration against "The Solemn League and Covenant."

The Ministers Ejected.—The Ministers who had been intruded upon the parishes, and had seized the incumbencies, rectories, and parsonages, during the days of the Anarchy were now given the choice of conformity to the Act of Uniformity or of ejection from the usurped positions.

To their honor be it said that from 1500 to 2000 left their ministry rather than violate their conscience.

It must, however, be remembered that 8000 clergy had been driven from their homes during the civil war, and succeeding Commonwealth ; so that the number of Puritan Ministers who conformed to the Prayer Book and Liturgy of the Church of England, and in so doing denied the oft-asserted principles on which they had for twenty years been persecuting the harassed clergy, must have been very great.

The Remnant of the Clergy.—Of the 8000 clergy ejected during the Anarchy only 800 could be found alive when Crown and Church were restored in England.

The narrow theological views and spirit of the sectarians of that day, have been transmitted to us through a long line of the descendants of these conforming ministers, men who conformed for personal benefit, but whose views remained unaltered.

Persecution of the Non-Conformists.—It must be allowed that the feelings of dislike evoked by the tyrannous spirit and cruel actions of the Non-Conformists when in power during the Commonwealth, the harassing of the clergy, the seizure of pulpits, and the preaching through England of civil war, amounted to a hatred which soon found expression in the House of Commons in some very stringent and, as they appear to us now, unnecessarily harsh Acts.

The First Conventicle Act.—This made it illegal
¹
 A.D. for any persons to gather together for public exercises of religion in any other manner than allowed by the Liturgy or practice of the Church of England. The manner of carrying the Act into effect was still more objectionable. Even private houses were sometimes broken into for the detection of conventicles.

These men who were now persecuted were receiving but a mild return of the cruel and vindictive measures

that they had for twenty years been pouring out upon the clergy and loyal Church party of England.

The temper of the House of Commons at this time was rendered very bitter by the remembrance of the immediate past.

Altogether the Non-Conformists did not receive one-tenth of the persecution that they had measured out in the day of their triumph.

1665 Acts against the Dissenters.—The Five Mile ^{A.D.} Act of 1665; the Conventicle Act of 1670, and ^{A.D.} the Test Act.

By the first, any non-conforming minister was forbidden to come within five miles of any borough, town, or place where he had in the days of the rebellion exercised his ministry. This was evidently with the intention of preventing the revival of the schismatical spirit in the place.

The Second Act forbade schismatical meetings or conventicles. A family might meet and worship according to their desire (which was more than the other party had allowed to churchmen) but the presence of strangers outside the members of the family made the meeting a conventicle within the meaning of the Act.

The Third Act, which was specially levelled against the Romanists, allowed no one to hold any public office, civil or military, unless he had taken the oath of allegiance and shewed himself a member of the Church of England, by receiving the Holy Sacrament at some parish church, and signing a declaration against the doctrine of Transubstantiation.

1672 Declaration of Indulgence.—In this year the ^{A.D.} good natured and peace-loving King, desiring to relieve all his subjects of any religious disabilities put forth a Declaration of Indulgence, by which he

suspended those penal statutes above mentioned. But the Commons would not hear of it, and they forced the King to withdraw his proclamation.

The Society for Promoting Christian Knowledge 1673 A.D. was constituted about this time, as also the Royal Society, which was the parent of scientific investigation in England and Europe.

Church Restoration was going on rapidly. The Cathedrals and most of the old parish churches had been ruthlessly disfigured and in many cases destroyed by fire during the Anarchy, and especially whilst the civil war was raging.

St. Paul's Cathedral rebuilt.—This magnificent edifice had been laid almost in ruins during the Commonwealth. Its destruction was completed by the Great Fire of 1666. Under the supervision of the architect Christopher Wren, the rebuilding was commenced 1675 A.D. in A.D. 1675, and completed in about twenty-five years.

Religious Writers.—Dr. Jeremy Taylor, Bishop Pearson, and Bishop Bull are amongst the most eminent of religious writers that the Church of England has ever produced.

The Universities.—At the time of the restoration a sudden and large demand was made for candidates for holy orders, to fill the many benefices and curacies throughout the country.

Few suitable candidates were to be found in the universities. The demand was so pressing, and in some cases the Bishops were careless, that very many most unsuitable men were at this time ordained.

There was also great poverty among the clergy. Many benefices producing twenty pounds a year were eagerly sought after.

The moral and intellectual status of a large number of the clergy was at a low ebb.

This trouble time gradually remedied, but, nevertheless, the narrow views, handed down by many of those uneducated men, have remained in the traditional prejudices of many otherwise sound church families, especially in country places, and proved in the 18th century a source of disaster to the spiritual life of the Church.

DATES.

	A.D.
The Restoration	1660
The Savoy Conference	1661
The Established Book of Common Prayer	1662
The First Conventicle Act	1664
The Five Mile Act.....	1665
The Test Act	1670
Declaration of Indulgence.....	1672
Society for Promoting Christian Knowledge	1673
St. Paul's Cathedral Rebuilt	1675

CHAPTER XXII.

JAMES II.

(1685 A.D.—1688 A.D.—4 Years.)

James II.—Imprisonment of the Bishops—William of Orange—Flight of James II.—The difficult question of allegiance.

James II. was a Romanist.

Since however he could neither ascend nor sit
 1685 upon the throne of England, but by the sanction
 A.D. of the Church of England, he began his reign by
 many promises to support and defend the Church.

A Roman Catholic King and the Church of England were certain sooner or later to come into collision.

The Imprisonment of the Bishops.—The King
 1688 ordered the Declaration for Liberty of Conscience
 A.D. to be again published in all the churches. The
 clergy viewed the document as illegal, and saw in it
 a deliberate attempt to put England again under power
 of the Bishops of Rome. Archbishop Sancroft refused
 to publish the declaration. Seven Bishops combined
 to assert that the command of the King was an attempt
 to lower the status of the clergy of the Church of Eng-
 land, in the eyes of the people, and so to advance the
 cause of the Romanists.

These Bishops refused to order the publication in
 their dioceses, and signed a petition respectfully solicit-
 ing the King to withdraw the document. The Bishops
 who took this stand were those of Canterbury, S.

Asaph, Ely, Chichester, Bath and Wells, Peterborough, and Bristol. To them also were added as approving the Bishops of London, Norwich, Gloucester, Salisbury, Winchester, and Exeter.

The King passionately declared that he would enforce obedience to his mandate. For answer, the Bishops declined to authorize the publication, and but a very few of the clergy throughout the land read the document in their churches.

The seven Bishops were summoned to Westminster and committed to the Tower of London.

On June 29th, 1688, they were brought before the High Court, tried and acquitted. The announcement was received with universal joy by the people. The Church of England once more proved herself the church of the people.

William of Orange.—The nation began to turn itself towards William Prince of Orange, the nephew and son-in-law of James, as a means of escape from the evident intention of the King to raise Romanism again to a place of power in the Kingdom.

The King endeavoured to get the Bishops to commit themselves to his cause by the publication of a document entitled "an Abhorrence of the threatened invasion of William."

Though the Church was not willing, as afterwards shewn, to cast off allegiance to one king and to give it to an usurper of the throne of England, yet as their last hope of protection for the liberties of the nation, they did look to William, if he could be had as a Regent.

In this only they saw present hope of foiling the King's attempt to again fetter England in Roman bands.

William of Orange landed at Torquay in Devonshire, in 1688, A.D.

Flight of James II.—A month after the landing of the Prince, James II. fled from Whitehall and from England.

The Bishops met the peers and called upon the Prince of Orange to procure a free Parliament.

The difficult Question of Allegiance.—The Bishops and clergy were now in much perplexity. James II. was rightful monarch. He had deserted the throne and country. William of Orange seemed to have the call of the great majority of the nation to take the head of affairs. Could they, believing in the hereditary right of the Crown, give their allegiance to William and Mary, should the nation call them to the throne?

William was the son of the sister of James II., and Mary was James II.'s daughter.

The clergy were prepared to acknowledge a Regency as necessary to the welfare of the nation.

DATES.

	A.D.
James II. crowned	1685
Bishops imprisoned ; Flight of James	1688
William of Orange lands	1689



CHAPTER XXIII.

WILLIAM AND MARY—ANNE.

(1689 A. D.—1714 A. D.—25 Years.)

William III., and Mary II.—Attempt to silence Convocation—Queen Anne—Queen Anne's Bounty—Dr. Sacheverell and High Church—Death of Queen Anne.

1689 **William and Mary.**—When William and Mary
A. D. were crowned, eight Bishops, and very many of the clergy declined to take the oath of allegiance, or to recognize them as lawful sovereigns of England so long as James lived, and had not resigned the Crown.

Bishops and Clergy Deprived.—On this account six Bishops and about 400 clergy were deprived. These were men distinguished for their learning and devotion, and in the troublous times which ensued, they proved a very great loss to the Church. Among the deprived was Bishop Ken.

Attempt to Silence Convocation.—William, whose religious convictions were decidedly unchurchly, endeavored now by the advice of Tillotson, the Primate, to govern the Church by Royal Injunctions.

To repress the influence of the clergy convocation was forbidden to meet, but William had to give
1701
A. D. way, and convocation was called in 1701 A. D. for the first time in eleven years.

1702 **Queen Anne** was a thorough and consistent
A. D. churchwoman.

Queen Anne's Bounty.—In 1704 A.D. the Queen
 1704 A.D. resigned the first fruits and tenths of a large
 number of benefices which had been seized by
 Henry VIII., and held for their private use by the
 succeeding sovereigns.

The fund thus restored to the Church was applied
 to the benefit of the poorer clergy.

Dr. Sacheverell and High Church.—The silence which
 had been forced on the clergy by the practical dissolu-
 tion of convocation, caused much dissatisfaction.

Many sermons were written and published, warning
 the country, that by the silencing of Convocation, the
 Church of England was endangered.

Among others, Dr. Sacheverell, a Fellow of Magdalene
 College, Oxford, preached before the Lord Mayor and
 at the Derby Assizes, and vigorously attacked the
 attempts of present and past governments to silence the
 Church.

The sermon was widely read and created much
 excitement through the land.

The ministers of the day, determined to have the
 bold preacher impeached before the House of Commons,
 The accusation brought against him was that his ser-
 mon was treasonable.

Dr. Sacheverell was voted guilty of a misdemeanor.

He was therefore suspended from preaching for three
 years, and his sermons burnt by the common hangman.

The failure of this act of tyranny was greeted with
 joy throughout the country, and every where the
 Church was exciting a holy and wise influence upon
 the nation.

The term "High Church" began to be generally
 applied to those who advocated liberty of the Church
 to administer her spiritualities.

1714 **Death of Queen Anne.**—The Queen died a faithful daughter of the Church in 1714 A.D. Queen Elizabeth robbed the Church; Queen Anne restored some of the spoils of former sovereigns.

DATES.

	A.D.
William and Mary Crowned	1689
Attempt to silence Convocation	1701
Queen Anne Crowned	1702
Queen Anne's Bounty	1704
Dr. Sacheverell's Sermons	1710

CHAPTER XXIV.

THE EIGHTEENTH CENTURY.

Convocation Silenced--Puritanism--The Toleration Act--Scepticism
—Missionary efforts.

1714 George I. began to reign 1714 A.D.

A.D. The days of martyrdom had passed, for conscientious conviction and courage of opinions, became cold and feeble.

The principles of the Reformation were however triumphant. Loyalty to the Church, to the Holy Scriptures, and to the Crown, became not only safe but lucrative.

As the standard of personal religion declined, many men took Holy Orders with less sense of responsibility and with a keen eye to the obtaining of wealth and preferment.

1718 Convocation was Silenced by authority of the Crown.
A.D. Bishops Atterbury and Dr. Sacheverell were among the few exceptions to the general tone of churchmen and clergy.

Puritanism.—The Puritan party had been broken up, but Puritanism remained strongly tainting the healthy life blood of the nation.

The Toleration Act allowed all dissenters liberty of worship within licensed meeting houses.

Scepticism.—Effects of the lethargy within the Church shews themselves sadly in this century. Scepticism began to permeate society. The press poured forth sceptical works. A society of English Deists received Voltaire on his visit to England in 1725, A.D.

Church writers of calibre sufficient to stem the tide of unbelief were not to the fore, until Bishop Butler wrote his great work on *The Analogy of Religion*.

But treatises, however profound in their reasoning, are not the weapons for the conversion of an irreligious age.

The language of devotion was rarely heard except perhaps where set to Handel's music.

Yet in the midst of the indifference to the cause of religion many of the clergy were exhibiting a gentle type of holiness which retired and too little aggressive, yet prevailed to stem the tide of utter ungodliness.

Goldsmith draws a portait of the clergy of the 18th century in his *Vicar of Wakefield*, the pastor of his *Deserted Village* :

“ To relieve the wretched was his pride,
And even his failings leaned to virtue's side.
But in his duty, prompt at every call,
He watched and wept, he prayed and felt, for all,
And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.”

Missionary efforts.—In this century the Society for the Propagation of the Gospel began missionary enterprise in the colonial fields of the Bermudas and North America.

CHAPTER XXV.

METHODISM.

Methodism.—John Wesley was born in 1703 A.D., and lived in the years between the death of William III. and the French Revolution, for he died in 1791 A.D.

The population of England was rapidly increasing, while the rulers of the Church seemed to be taking no steps to meet the wants of a people who in less than a century had increased from five millions to nine millions. It must be remembered that the State by silencing convocation had greatly reduced the power of the Church to act corporately on this or any other behalf of the spiritual growth of the nation.

The ancient divisions of parishes remained, no sufficient addition, was or could be made to the staff of clergy.

The clergy were examples of domestic virtue, living even, godly lives, but the services of the Church had become cold and formal, essays rather than sermons were preached, and a large population, which the clergy failed to reach, was relapsing into heathendom.

It was the special mission of the Wesleys, and their followers, to reach and reclaim this heathen population.

The Wesleys were the means of accomplishing two very important results at the time : a wonderful revival of personal experimental religion throughout the realm : and, unhappily, of promoting a schism, which has weakened the Church, and continues to hamper her

work in the British Empire, and especially the missionary work abroad.

John Wesley, Charles Wesley, and George Whitefield, were the leaders of the movement. All three were clergymen ordained in the Church of England. The Wesleys repudiated all wish or intention, of separation from the Church, and strongly and repeatedly, urged their followers to the same course.

The great object of the Wesleys was, by means of lay preachers, to reach the dense masses of the rapidly increasing population, and thus to assist the work of the Church.

Thousands of people were reached in the open streets or down in the coal pits of the great colliery districts.

The need of such a revival of personal religion was proved by the rapidity with which it spread.

The profanity and immorality of the eighteenth century were very terrible. Unquestionably the Methodists wrought a great improvement.

The mobs, whose evil lives the Methodists especially sought to cure, often attacked them.

Wesley and Whitefield differed on the doctrine of election, and soon their followers were divided.

John Wesley's power over the Methodist societies was immense, and irresponsible. His writings became the standard of theology for the preachers, and in later life, he was tempted to assume an authority which, in the vigor of his manhood, he had so often repudiated. He obtained for one of his lay preachers, Dr. Coke, ordination to the priesthood from a Greek Bishop, named Erasmus. He sent Dr. Coke to America, giving him, his (Wesley's) authority to ordain clergy. For this act his brother Charles, who plainly foresaw in the act the beginning of a great schism, strongly remonstrated with him.

Had John Wesley only waited ten weeks longer he would have been saved the great inconsistency of his life.

Bishop Seabury was canonically consecrated for the United States in 1784 A.D., and other Bishops soon after followed him.

John Wesley died in his eighty-eighth year.

The amount of good he accomplished in the awakening of the debased and arousing the indifferent, cannot be estimated.

He himself ever sought to accomplish his life work, without breach of Church law.

He professed himself to the last a loyal member of the Church of England and ever sought to prevent an estrangement of his societies from the Church. He repudiated dissent in the strongest terms.

At a conference held shortly before his death he stated:

"1. That in the course of fifty years, we had neither premeditatedly nor willingly varied from the Church in one article of doctrine or discipline.

"2. That we are not yet conscious of varying from it in any point of doctrine.

"3. That we have in a course of years, out of necessity, not choice, slowly and warily varied in some points of discipline, by preaching in the fields, by extempore prayer, by employing lay preachers, by forming and regulating societies, and by holding yearly conferences. But we did none of these things till we were convinced that we could no longer omit them, but at the peril of our souls."

The influence of Methodism in and upon the Church was very great.

It awakened spiritual life, and by its zeal and fervor among the masses put to shame the apathy of many of the clergy and laity of the 18th century.

His one great mistake was the ordination of Dr. Coke. From this step issued the "Bishops" of the "Episcopal Methodist" body in the United States of America. The weakness and invalidity of the act were set forth by Charles Wesley in the couplet :

"How easily now are bishops made,
At man's or woman's whim.
Wesley on Coke his hands hath laid,
But who laid hands on him.

And he adds:

"'Twas age that made the breach, not he."

The Methodist Secede from the Church.—About the year 1836 A.D., *i.e.*, 40 years after the death of John Wesley, the Act of Secession was consummated.

Then *for the first time* the President and certain Wesleyan lay preachers assumed the authority of imposition of hands and ordination of candidates for the ministry.

The one Great Obstacle to Reunion of the Methodist societies, with the Church from which they seceded in 1836 A.D., is the renunciation by the Methodist ministers of the right to ordain men for the administration of the Sacraments of the Church of Christ.

NOTE.—Of Rev. John Wesley an English writer says :

"He was liberal, upright, noble, charitable, and wise : superstitious, fond of marvel-mongering, fond of education. He has never had justice done him as one of the educators of the people. He was afraid of ignorance, dreaded fanaticism, told his preachers to study, and made them do it.

And this great man, who preached the wide world through almost, lived till his wide heart was apostolic ; and, having literally preached under the trees of his youth, he died, his sect covering England, stretching to America, being found in almost every country of the civilized world.

And probably this man called more people in England to wakefulness and watchfulness than any other man."

At present (1886) Methodists, as a body, do not manifest any strong desire to return to the Church, and their ministers could only do so, by open avowal and acceptance of the theory of episcopal ordination, and a doctrine of apostolic succession, which at present they do not hold.

We may well pray that unity may be valued by God's people, then minor obstacles will disappear, and unity will be accomplished.

This the Divine Power alone can accomplish: "He that believeth will not make haste."

Denominations.—From the examples set by Presbyterians, Anabaptists, and Methodists of Secession from the Church, further divisions have followed.

In 1851 A.D. there were 75 different denominations, in 1871 there were 117, and in 1881 there were 175, and in 1882 the number was increased to 186; having places registered for the performance of Divine worship in the registrar general's office.

The latest divisions are those of the Salvation Army, and its offshoots, the organization of which are due to "General" Booth, a Methodist preacher.

Results of Division.—The sceptic asks what shall I believe. English religionism answers in 200 differing voices.

Religious divisions and differences make common action in the evangelization of the masses, abroad or at home, impossible.

The moral life of the nation is embittered by rivalries and animosities among religious bodies.

Other ancient Churches of Christendom are afraid to follow the example of our reformation of the 16th and 17th centuries, when they see the results of the present divisions in our English Christianity.

Unity or Reunion is only possible by return to the body of the Church of England as the historic and apostolic branch of the Catholic Church in the realm of England, and among her colonists and descendants.

The Church of England alone maintains ALL the doctrines of all the denominations. Each denomination has separated itself from the Church of England, and from all other denominations, not by holding, but to deny some one or more of the doctrines held by the Catholic Church, of which the Anglican Church is the true branch, that always has and still exists among English-speaking people.

CHAPTER XXVI.

THE EVANGELICAL REVIVAL.

The Methodist revival which ultimately split from the Church, has its counterparts in the 19th century; in first the Evangelical and afterwards the Catholic revivals within her fold and on her lines of discipline and doctrine.

William Wilberforce occupies a position towards the Evangelical revival within the Church that John Wesley did towards the Methodist revival of the 18th century. As a prime mover in the agitation for the abolition of the slave trade, Wilberforce obtained great influence in Christian England.

In concert with Simeon, Venn, Grant, and many others, he inaugurated an unostentatious but no less sure revival of personal religion among Church people.

To the Evangelical School are due: The abolition of slavery, the appointment of chaplains to India. The great Church Missionary Society, and the British and Foreign Bible Society.

The Catholic Revival.—Following the rise of the Evangelical school and its great work of the revival of personal holiness of life, and deep subjectiveness of faith in Christ, among all classes in the Church, came another revival.

The corporate character of the Church—the need of an objective faith, exhibited as well in outward worship as in inward devotion—of plain outward communion in the valid consecration of the priesthood—

of a constant realization of the God-given nature of the Church's sacramental system and worship,—these parts of the Divine economy of the visible Church of Christ on earth, had been somewhat obscured in the fervid preaching of experimental religion. It was the task of the Catholic revival, to shew these truths and beauties of objective faith and worship in which the richness of personal religion, had by the will of God, ever been preserved to His Church.

In 1827 Keble's "Christian Year" was published. From this time dates a greater value set upon the Book of Common Prayer, as the truest and richest commentary upon the Holy Bible and the highest expression of the mind of the Church in her deductions of doctrine from the word of God.

Church history began to be more carefully studied, and so the continuity in the life of the Church from the close of the Canon of Holy Scripture began to be known and appreciated by the people.

A great love, shewn in self-sacrifice, for the Church of our fathers, followed.

Churches, fallen into ruin or desecrated by unworthy service, were restored, and the public worship of the Church began to be observed more frequently, and with more reverence and decent solemnity, as befitting man's homage to the King of kings.

The great Church Societies for the Propagation of the Gospel and for Promotion of Christian Knowledge became to a great extent the almoners of the faithful. Bishops were given to the colonies, and a missionary zeal towards the heathen at home and abroad enkindled, such has never been known since apostolic days.

To such men as Keble, and Pusey, and the Oxford Tractarians of the middle of the nineteenth century, is largely due that great revival of the Church's life,

which has brought her back out of the deadness and indifference of the eighteenth century to be again as she had been up to and through the Reformation Period, indeed the Church of the People.

In the twenty-five years from 1860 to 1885 the members of the Church of England have in England contributed by voluntary offerings, independently of her invested funds, eighty-one million pounds to the cause of Christ, as follows:

Thirty-one millions to education; ten millions to foreign missions; seven and-a-half millions to home missions; four millions to charitable institutions; two millions to clergy charity, and the balance to the erection of new and the restoration of old churches and parsonage houses.

CHAPTER XXVII.

The Establishment—The Church of England not established by Law—An Act establishing the Presbyterian Kirk in Scotland—The Church older than the State—Magna Charta—The House of Commons—Act of Uniformity—The Creation of the Church by the State a Myth.

The Establishment.—The relationship between the Church of England and the State is much misunderstood.

The Church of England (not Established by Law.—The Church of England was not created by the State. There is no Act of Parliament or Statute which establishes the Church of England. There are statutes which on the one hand control the Church of England and on the other hand, secure rights which have always existed, to the Church.

The Church holds a position of influence which is as great as if it were by law established; but she has reached this status by reason of her venerable age and long history, and not by legal enactment of the State.

Act Establishing the Presbyterian Kirk of Scotland.—The only Act establishing a church in Great Britain is the Act of the Parliament of Scotland of 1560, A.D., which abolished by statute the ancient Church of Scotland and established in place thereof the Presbyterian Kirk of Scotland.

The Church Older than the State.—The Church of England is older by a thousand years than the State of England.

In consequence of her long life, the Church of England enters into all the social and into many of the legal conditions of England, and has much property.

Never established by an Act of Parliament, she has been from the commencement of the State of England controlled by statute law; just as any corporation, religious or secular, in proportion to its influence and wealth, needs, and is subject to the control of the people represented in the State.

There have been all along the history of England acts which have regulated Church matters, but no statute ever formally established the Church.

The State has legislated more for the Church than for any nonconformist or dissenting religious body, simply because Church life was interwoven with the life of England, long before any of the other existing religious bodies had seen the light.

The State cannot allow a wealthy and influential body to grow up in her midst without exercising some legislative control over it. An independent "imperium in imperio" has ever been regarded as a danger to any State. Many acts have been passed restraining the Church. No act has found place in the statutes of England, granting her any other privilege, but that of liberty of existing rights and possessions.

No statute gave to Bishops the privilege of crowning sovereigns, or sitting in parliament, or acting as Judges, &c.

They held these positions in early days, on the same ground as the men who now occupy them. These posts of influence were the natural outcome of superior education, wealth, and personal influence, which were recognized by the people.

No "unholy alliance," no "formal union" was ever consummated between the Church and the State.

The close connection of Church and State in England is the result of natural relationship, springing from the fact that the life of Church and State has been contemporary, and not from any statutory enactments.

Parishes are of Church, and not of civil origin.

The Church, not the State, founded the parishes. Individual churchmen endowed the parishes, and then the State used the ecclesiastical boundaries as the local boundaries on which she based her civil laws and regulations.

The only benefits secured to the Church by the State have been similar to those which the State has ever granted to corporations or individuals, namely, the protection, under certain restrictions and conditions of private and personal property.

Up to the time of the Norman conquest there was no Parliament for England, only a number of legislative councils attached to each separate kingdom within England.

Prior to the 11th century, England had been only a collection of kingdoms more or less independent, sometimes at peace, but more often at war with one another.

Magna Charta in the 13th century did no more than undertake to respect the existing rights and properties, it granted none to the Church.

The House of Commons began in the reign of Henry III. (1265 A.D.) Before that time Barons, Bishops, and Abbots formed the national council.

The Church and the State continued to grow side by side. There was one worship and one faith. The Church was rich, by private endowment. The greater part of the Church's endowments were made from private benefactions, during the thousand years preceding the House of Commons.

In the reign of Edward I. the State, which was represented by Crown, Lords, Bishops, and Commons, passed a Statute of Mortmain to check the receipt by the Church of more land by private endowment of a certain form. *Did Henry VIII. become head of the Church and so establish the Church?* He claimed the title; the Church never gave her consent to the title. It was an unsurped title. But what did it amount to? "In case the Bishops be negligent it is the Christian Prince's office to see them do their duty."

The principle of State control is, that any corporation, ecclesiastical or civil, must obtain from the State authority, to enforce discipline or to hold or to grant property.

No corporation may assemble and legislate as a corporation, with any hope of protection from the State in its rights, without authority from the State so to assemble and legislate.

The Act of Uniformity and other Acts which define the course of the Church, were initiated by the Church herself, and application being made to the State, received the legal sanction of the Crown, the Lords, and the Commons.

The trust deeds of a dissenting chapel are secured under the same kind of State establishment as are the churches of the Church of England. Every Statute affecting the Church either restrains her liberty in some direction or exacts some duty from her.

What is spoken of as disestablishment can only be the repeal of some or all such statutes. The repeal of all statutory enactments relating to the Church of England would make Convocation more independent of the Crown, and would remove the appointment of the Bishops from the mediate election of the people, through

their appointed representative, the prime minister of the day, to immediate popular election.

Thus, the statutes which regulate the Church, have not given her existence, and STATE ESTABLISHMENT, IN THE SENSE OF STATE CREATION OF THE CHURCH OF ENGLAND, IS A MYTH.

CHAPTER XXVIII.

Disendowment—The Endowments of the Church of England—
Tithes—Church Property always harassed—Queen Anne's Bounty
—The Ecclesiastical Commissioners—Statistics.

Disendowment.—The Church can be disendowed.

The State has the same power to deal with the property of the Church as with that of any corporation or individual. For the *just* exercise of that power the State is responsible to God.

The confiscations of Church property which have been made in the past, and which may be repeated in the future, are lawful, but it does not follow that they either have been or will be just.

In Ireland, the Church has lately been disendowed.

The same process may be applied to the Church of England or to any religious corporation in England.

The Endowments of the Church of England were not created by the State.

The early settlement of Christianity among the British, was effected by travelling priests or missionaries, who were under the general superintendence and control of the Bishops. Gradually rich men founded chapels and endowed them.

The Church endowments have grown like everything else in England, and have increased bit by bit.

Church property in England does not belong to any corporation known as the "Church of England," but

is the property of the several churches, parishes, or dioceses.

The churches in each diocese or parish, hold property which has been acquired at different periods, dating from the first preaching of Christianity until now.

Grants of land have been made from time to time as free gifts by individual owners of land. Church lands were therefore voluntary gifts.

Tithes were paid to the Church long before any law secured them. They were a voluntary payment. In the reign of Edward I., six hundred years after tithes had thus been paid for the support of religion (for there was only one religion in England until 1500 years after Christ); the State was called upon by the Church to secure to her the possession of her property. These voluntary legacies were thenceforth secured by legal enactment—just as the State now gives legal title and security to ownership of property which has been occupied for a term of years.

Tithes, originally a tenth part of the produce of land were in their origin, like the landed possessions of the Church, due to the voluntary munificence of Churchmen.

Church Property always harassed.—With one exception in Queen Anne's reign the Crown and the State for a thousand years, constantly pillaged the Church. For example, Henry V. 1414 A.D. seized the revenues of many religious houses, when war broke out between England and France Henry VIII. in 1535 A.D. seized the revenues of some, and in 1537 A.D. and 1540 A.D. the property of all the religious houses. With a small portion of the money thus pillaged, that is, of the Church's own property, he founded six new Bishoprics, the balance, which was by far the greater part, went into the King's treasury, or was given to such private

individuals as had been useful in securing the passage of his bills through the Houses of Parliament.

Edward VI. in 1547 A.D. seized the chantry lands, and endowed with the proceeds thereof certain grammar schools throughout the country. It has been estimated that the property thus taken from the Church at the time of the Reformation would yield about four million pounds a year at present values.

The only State grant ever made to the Church was one of one million pounds voted by Parliament at the beginning of the nineteenth century, for the erection of fifty new Churches for over-populated districts, with which, however, only twelve new parishes were endowed.

Queen Anne's Bounty.—This would appear at first sight as a grant from the State, but it was only an act of restitution. Before the Reformation, taxes of "first fruits" on 4,700 livings and of "tenths" on 5,000 livings, had been paid for some time to the Pope of Rome. These, Henry VIII. diverted to his own use. They amounted to about £14,000 a year. They were retained by successive sovereigns until Queen Anne, who in 1705, restored them to the Church, by whom they had been paid all along.

The fund thus created was called the Queen Anne's Bounty; and was henceforward used on the augmentation of small livings, and in the erection of parsonage houses.

The Ecclesiastical Commissioners were established in A.D., 1836. Church lands, in many cases, were not well managed. Application was made to Parliament, and a bill was passed appointing commissioners to control these lands, and to pay out the revenues therefrom, thus divided: Fixed sums—to certain bishops and

chapters, to whom the land belonged, and the surplus to be devoted to the general uses of the Church.

With the money thus saved new parishes have been formed and endowed ; but it should be borne in mind that the Ecclesiastical Commissioners simply administer certain Church property, just as the Court of Chancery may be called upon by private individuals to administer certain private lands.

STATISTICS.

The annual value of actual property of the Church of England amounts to about *Four Million* pounds, made up as follows :

Tithes and Rents voluntarily given to the Church of England by charitable persons <i>before</i> the Reformation, <i>about</i>	£1,950,000
Tithes and Rents, and Interest on Moneys voluntarily given to the Church of England <i>since</i> the Reformation, <i>about</i>	2,250,000
	<hr/>
	£4,200,000
The State takes for taxes, etc	700,000
	<hr/>
	£3,500,000

The average stipend of the clergy paid from these sources, was in 1883, A.D., £182.

The private gifts of the members of the Church of England, independent of the above, now amounts to five and a half millions annually.

Out of the four millions of Tithe Rent, etc., one million goes into the pockets of laymen and a few schools and cottages.

The Tithe is not a tax levied by the State for the maintenance of the Church. It is a lien upon certain land made on behalf of certain persons, who in consideration thereof must perform certain duties ; and the owner of the title of lands, clerk or layman, has generally an older and clearer title to this Tithe Rent, than the landowner has to the property.

IMPORTANT DATES.

	A. D.
First Christians in Britain	65
Witnesses to the British Church : Justin Martyr	114
Irenæus	140
Tertullian	181
S. Alban the Martyr	303
Roman persecution ended	310
Councils : Arles	314
Nicæa	325
Sardica	347
Rimini	359
S. Chrysostom	367
S. Patrick	387
Roman armies leave Britain	410
Conversion of Scotland	412
Conversion of Ireland	432
S. Augustine lands in Kent	597
S. Paul's, London, and S. Peter's, Westminster	604
The Heptarchy converted to Christianity	654
Saxon kingdoms confederated	664
Theodore, Archbishop	668
Bede, the historian	681
Sees of Leicester, Lichfield, Worcester, and Hereford	690
Invasion by the Danes	793
Alfred the Great	871
Danes converted	878
Canute	1017
Hardicanute	1035
Edward the Confessor	1041
Slave traffic suppressed	1061
Harold chosen King	1065
William I.	1066
Lanfranc, Archbishop of Canterbury	1070
Ecclesiastical Provinces of Canterbury and York	1072
Clerical Celibacy enacted	1076
Service books compiled	1087
William II	1087
Anselm, Archbishop	1093
First appeal to Rome	1095
Henry I.—Beauclerc	1100
Clerical Celibacy—Canons	1104
Death of Anselm	1109
Roman Legate resisted	1115
Church subjected to the Pope	1126
See of Carlisle founded	1133

Stephen	1135
Henry II	1154
Thomas à Becket, Archbishop	1162
Murder of the Archbishop	1170
Richard I	1189
John	1199
The Interdict ..	1208
Magna Charta	1215
Henry III	1216
The Dominicans	1216
The Franciscans	1225
Rome first taxes England	1226
Robert Grossetête, Archbishop of Canterbury	1235
Robert Grossetête, Bishop of Lincoln	1237
Church pillaged by Pope and Crown	1265
The first House of Commons	1265
Westminster Abbey Church completed	1269
Edward I	1272
Alienation of Clergy from the Crown	1283
Church Revenues taken by the Crown	1294
Statutes of Provisors and Præmunire	1307
Edward II	1307
Edward III	1327
Statute of Provisors	1351
Statute of Præmunire	1353
Richard II	1377
John Wycliffe, died	1384
Sir John Oldcastle, executed	1401
University calls for reform	1414
Henry VIII	1509
Thomas Wolsey, Bishop	1514
Martin Luther	1517
Tyndall's Bible	1526
Fall of Wolsey	1530
Cranmer, Archbishop	1532
Convocation repudiates the Papal supremacy	1534
Separation between England and Rome	1534
Miles Coverdale's Bible	1535
Monasteries spoiled	1536
The six articles	1539
Crumwell executed	1540
Further spoliation of the Church	1545
Edward VI	1547
First Book of Common Prayer	1549
Second Book of Common Prayer	1552
Mary, Queen	1553
Mary and Philip of Spain married	1554
Martyrdoms of Cranmer, Ridley, Hooper, and Latimer	1554
Deaths of Mary and Cardinal Pole	1558
Elizabeth	1558
The Prayer Book in	1559

1135	Consecration of Archbishop Parker	1559
1154	Romanists secede from the Church, <i>or</i> the first Dissenters	1570
1162	Puritans secede from the Church	1573
1170	Death of Archbishop Parker	1575
1189	Puritan attempt to subvert the Reformation	1584
1199	James I.	1603
1208	Hampton Court Conference	1604
1215	Puritan non-conformists deprived	1604
1216	Romanist priests banished	1604
1216	Revised translation of the Bible	1607
1225	First Romanist Bishops in England	1623
1226	Charles I.	1625
1235	Laud, Bishop of London	1626
1237	Oliver Cromwell	1629
1265	Laud, Archbishop	1636
1265	The Solemn League and Covenant	1637
1269	The Great Rebellion	1638
1272	The Long Parliament	1640
1283	Execution of Strafford	1641
1294	The King leaves Whitehall	1642
1307	The Clergy ejected	1642
1307	Archbishop Laud martyred	1645
1327	The Independents and Oliver Cromwell	1647
1351	Charles I., martyred	1649
1353	The Commonwealth	1649
1377	Death of Cromwell	1658
1384	Charles II., and the Restoration	1660
1401	The Savoy Conference	1661
1414	The established Book of Common Prayer	1662
1509	The first Conventicle Act	1664
1514	The Five Mile Act	1665
1517	The Test Act	1670
1526	Declaration of Indulgence	1672
1530	Society for Promoting Christian Knowledge	1673
1532	S. Paul's Cathedral rebuilt	1675
1534	James II.	1685
1534	Bishops imprisoned—Flight of the King	1688
1535	William of Orange and Mary	1689
1536	Attempts to silence Convocation	1701
1539	Queen Anne	1702
1540	John Wesley, born	1703
1545	Queen Anne's Bounty	1704
1547	Dr. Sacheverell and High Church	1710
1549	George I.	1714
1552	Convocation silenced	1718
1553	Seabury, the first Bishop for America	1784
1554	John Wesley, died	1791
1554	Keble's "Christian year"	1827
1558	The Methodists secede from the Church	1836
1558	The Evangelical revival about	1830
1559	The Catholic revival about	1840

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